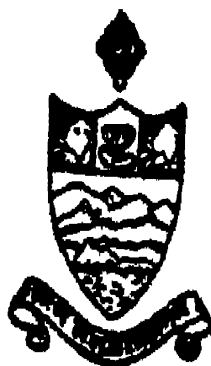


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**SRI VENKATESWARA UNIVERSITY
TIRUPATI**

A
SANSKRIT GRAMMAR
FOR BEGINNERS
3363

BY
F. MAX MÜLLER

NEW AND ABRIDGED EDITION
ACCENTED AND TRANSLITERATED THROUGHOUT
WITH A CHAPTER ON SYNTAX
AND AN APPENDIX ON CLASSICAL METRES

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PREFACE

TO THE NEW EDITION.

As I am growing old I begin to feel that it is difficult, if not impossible, to keep my books young, or to revive them constantly by what we call new editions. When I had revised the last edition of my Sanskrit Grammar, I bade farewell to it. What I had wished to achieve, little as it may seem, I had achieved, namely, to supply a grammatical manual, correct in all its rules and paradigms, and containing for all important matters references to Pânini, the highest grammatical authority, recognised as such by all post-Vedic writers of Sanskrit.

It may not seem, as I said, to be a very high aim to produce a correct grammar, and to make its correctness dependent on the authority of another grammarian. But when we examine other grammars, and see, for instance, such forms as *nâman* given through successive editions as a Nominative and Accusative singular, when we see such breaches of the simplest phonetic rules as in Benfey's impossible form *adâktam*¹, etc., matched in one of the most recent Sanskrit Grammars by Whitney (*arauttam*)², a claim to freedom from clerical errors will hardly be considered a very modest claim. Nor do I flatter myself to have always reached that standard of correctness which is represented to us in the truly marvellous work of Pânini.

It has been argued, not without a certain plausibility, that no grammar, not even that of Pânini, ought to be constituted into an infallible tribunal, but that the language itself and the literature should form the final court

¹ Kurze Grammatik, § 265, ix, p. 178, paradigm dah.

² Sanskrit Grammar, § 882, paradigm rudh.

of appeal in all questions of grammatical right or wrong. True as this principle would be everywhere else, it is not so in Sanskrit, at least, not with regard to that literature for which alone my grammar is intended. The whole of Sanskrit literature, with the exception of the Vedic and the Buddhistic, is so completely under the sway of Pânini's rules that even a poet like Kâlidâsa would be considered guilty of a grammatical blunder, if he used a form not recognised by Pânini. This is a state of things unknown in any other literature, and supplies, I believe, a perfect justification for the absolute deference paid by myself and others to Pânini's authority.

There is, of course, some debatable land, such as the two great epic poems, and again, some *rifaccimenti* of Vedic works, such as Manu and other law-books, in which ancient *khândasa* forms occur and in which Pânini's authority is not completely recognised. Still even there the more ancient and more historical forms, which contravene the rules of Pânini, are looked upon by all native scholars as exceptions, so much so that when I myself appealed to the authority of Vyâsa, the reputed author of the Mahâbhârata, in support of such a form as *himsasva*, which, in my Sanskrit translation of 'God save the Queen,' I had borrowed from the Mahâbhârata, I was told that this form, not having the authority of Pânini, would be offensive to the ears of native scholars. Though the case was by no means so clear as my friendly critics imagined, I gladly yielded to their remonstrances, changing *himsasva* into *ukkhinddhi*.

My own opinion was, and is still, that a Sanskrit Grammar for Beginners, such as mine was meant to be, and a grammar that might safely be used by candidates for the Civil Service of India, without their running the risk of being punished for forms which they learn from well-accredited books, should not attempt more than to give such rules as can claim the authority of Pânini. To attempt the higher task of writing an historical grammar of the Sanskrit language,

never entered my mind. If one knows the difficulties of an historical grammar of Greek, Latin, or German, one may well doubt whether the time has come for attempting a history of the language of a country in which nothing is so entirely absent as history. I know, of course, that I have been charged with inconsistency, because I ventured to introduce into my grammar the Vedic system of accentuation, which is not recognised in post-Vedic Sanskrit, and has its proper place in an historical grammar only. I must plead guilty to that charge, but I considered the accent so useful for purely practical purposes, and so full of interest for the Science of Language, that I decided to mark it throughout, at least in the transliterated portions of my grammar, wherever it could be done with certainty and with a hope of practical usefulness.

It is interesting to see how the same objections which were raised against the old Greek and Latin school-grammars, begin to be raised against the grammars of Sanskrit. It is well known that ever so many forms are given in the paradigms of *τύπτω* and *amo*, which are never found in real use, while some are actually impossible. It can hardly be called a very startling discovery, therefore, that in Sanskrit grammars also many forms occur which are given for the sake of systematic completeness only. I know at least of no scholar who imagined that all the forms given in the paradigms of a Sanskrit grammar have actually been met with in literary works. But how can that be helped? Pupils must learn their paradigms by rote, and no one would suggest leaving out the gen. plur. of *mensa*, because it never occurred in any classical Latin author. Should we leave out the rules according to which *linguo* forms its participle *luctus*, because in classical Latin it never occurs except in *relictus*? Though we may speak with a certain amount of confidence, when we say that *tollo*, for instance, always forms its perfect with a preposition, namely, *sustuli*, who would venture in the present state of Sanskrit scholar-

ship to say which roots, as collected by native grammarians, occur with or without prepositions, which have been used by certain writers or in certain periods only, and which are merely presupposed in order to account, rightly or wrongly, for the formation of substantives, adjectives, or particles? We may all have an ideal conception of what an historical grammar of Sanskrit ought to be, but true scholars do not ask for what is impossible. They are satisfied if they can place into the hands of young students a grammatical manual which at all events does not teach them forms which they have afterwards to unlearn, and which every examiner would mark as 'Very Bad.'

The first beginnings which have been made in collecting materials for a really historical grammar of Sanskrit are, no doubt, very valuable, particularly when they are confined to certain chapters of grammar, or again, to certain periods within which some kind of completeness is attainable, even in the present state of Sanskrit scholarship. Scholars such as Benfey, Ludwig, Delbruck, Wilhelm, Jolly, Jacobi, Lanman, Avery, Bloomfield, Edgren and others have rendered most excellent service in collecting materials with which hereafter a History of the Language of India may be constructed, and even the attempt, premature as no doubt it is, to gather up these materials into some kind of historical grammar reflects great credit both on the courage and on the industry of Professor Whitney, of Yale College in America.

But is an historical grammar of Sanskrit possible, before we know the real history of Sanskrit?

Does the Vedic literature which we possess in its four periods, the *Khandas*, *Mantra*, *Brâhmana*, and *Sûtra* periods, really represent the whole of the ancient history of Sanskrit? What is that *bhâshâ* literature, presupposed in Pânini's grammar, which is not Vedic, and yet truly historical? What is the real date of Pânini's grammar, which forms the one broad line of demarcation between natural and scholastic Sanskrit? What is the date of the *Mahâbhârata* and *Râmâ-*

yana, and can we distinguish in them between portions that conform and others that do not conform to the rules of Pânini? What is the date of the introduction of writing into India, first for monumental, and afterwards for purely literary purposes? When can we detect the first certain traces of Buddhism, of Greek influences, and of that complete literary paralysis which seems to have been produced in India by the invasion of Northern Barbarians? Lastly, what is the earliest date that can be assigned to what I have called 'the Renaissance of Sanskrit Literature,' which comprises nearly all the works that have hitherto been studied in our schools and universities?

These are a few of the questions which will have to be answered before we can form a conception of what an historical grammar of Sanskrit ought to be.

And even if all these questions should admit of some kind of provisional answer, enabling us to construct a practicable road through the drifting sands of Indian chronology, how could we speak of a history of the language of India, in which the truly historical literary monuments, the books collected in the Buddhist Canon, whether written in Pâli or in several distinct dialects of Sanskrit, find no place? It is easy to ignore the fact that the edicts of king Asoka in the third century B. C., and again, the Mathurâ Inscriptions of the time of king Kanishka represent the real history of the language of India, and that the Chinese translations of literary works belonging to the Buddhist Canon authenticate the very language in which they are written at a time when Vedic literature had ceased, and modern Sanskrit literature had not yet begun to exist. But these are stubborn facts, and however much ignored at present, they will have to be reckoned with sooner or later. Lastly, can that be called a history of the language of India, in which the true relation between Sanskrit and Prâkrit, whether real or artificial, has not been determined, and in which the question whether the later scholastic Sanskrit, beginning from the fifth century A. D., is

a natural development or an artificial *renaissance*, is never even mooted? If with the indices to the Veda, to Pânini, to the Mahâbhârata, Râmâyana, and Manu, and with the materials so laboriously collected in Boehtlingk and Roth's Dictionary, we could hope to construct a complete history of Sanskrit, an historical grammar of Sanskrit might indeed seem within the limits of possibility. But considering how many connecting links are still wanting, and how many new discoveries have been made of late by Professor Buhler and others, particularly with reference to that true history of language which can be read in Inscriptions only, all scholars will probably hold here also discretion the better part of valour. It gives me real pleasure to express my sincere gratitude to Professor Whitney, and even more to his predecessors and fellow-workers, for the light which their labours have shed on certain phases in the historical growth of Sanskrit, and for the laboriously constructed indices which they have so generously placed at our disposal, but I cannot but question the wisdom of embodying these results in a practical grammar of the Sanskrit language.

When a demand arose in England for such a grammar, a grammar that might safely be placed in the hands of beginners, feeling unequal myself to the task of preparing a new edition of my grammar, I requested Mr. Macdonell to undertake the task of not only revising, but of considerably shortening it. Mr. Macdonell has had far more experience as a teacher than I can claim, and I have left him perfectly free in his choice of what he considered essential to beginners. To him will belong the whole credit, if my grammar should continue to prove useful to young students of Sanskrit, and I now leave it to him to explain the principles by which he has been guided in adapting my old grammar to the requirements of his pupils.

F. M. M.

MALAJA, ENGADIN, August 20, 1885.

THE experience of some years' teaching has convinced me that Sanskrit, compared with other dead languages, is not difficult to learn. The fact that the ordinary Sanskrit verb has no subjunctive, only one imperative, one infinitive, and two optatives, altogether only thirteen moods and tenses in each voice, while Greek has upwards of thirty, would alone go far to prove the comparative simplicity of Sanskrit Accidence. Again, the absence in Sanskrit of the indirect construction, which constitutes a conspicuous difficulty of Syntax in the classical languages, is in itself a tolerably clear proof that the structure of complex sentences in Sanskrit must be far less involved than in Latin or Greek. On the other hand, though it must be admitted that the phonetic laws of Sanskrit present greater difficulties than in other languages, most of these difficulties will disappear when it is pointed out that the rules of Sandhi rest on two leading principles, the avoidance of hiatus in the case of vowels and assimilation in the case of consonants.

I feel sure that the exaggerated idea of the difficulties of Sanskrit commonly entertained is due to the fact that the amount of matter contained in the Sanskrit grammars hitherto published in England and America is far too exhaustive for elementary purposes. Beginners are not aware that a large proportion of the matter presented to them, though necessary for a minute and critical knowledge or high proficiency in composition, may be altogether dispensed with by those whose chief object is to be able to read with ease the best works of classical Sanskrit literature.

It was therefore with much pleasure that, at Professor Max Muller's request, I undertook the task of abridging his grammar,—which is by all Sanskrit scholars accepted as a standard work,—and of adapting it to the requirements of the many students who wish to obtain a good practical knowledge

of Sanskrit, but have not sufficient leisure to make a special study of the grammar. I feel a confident hope that this edition will at the same time supply students of comparative philology with the essential grammatical knowledge of a language which must form the groundwork of their studies. It is chiefly for their benefit that the accent, which plays so important a part in phonetic change, has been supplied throughout in the transliteration, except where the word in question (this is mainly the case in compounds) does not occur in accentuated texts and analogy is not a safe guide. Transliterated *sentences*, however, (in the chapter on the particles and that on syntax,) have not been accented.

The principle by which I have been guided in the preparation of this new edition, is that an elementary grammar should be as short, simple, clear, and as practical as possible.

Convinced of the supreme value of *brevity*, I have made it my aim to omit rules referring to words rarely or never to be met with in the books usually read, to avoid overloading the rules actually given with unimportant exceptions or with the mention of rare optional forms, and to pass over altogether those portions of the grammar, which though of minor practical importance, it would take almost years of special study to master thoroughly, notably the rules on the insertion of the intermediate इ i. For the benefit of students desirous of obtaining a more minute knowledge of grammatical details, I have added in parentheses at the beginning of each paragraph figures referring to the corresponding portions of Professor Max Muller's large edition.

With a view to *simplicity*, I have endeavoured, on the one hand, to formulate as far as possible in the same words rules which have points in common, and, on the other, to draw together rules which, though usually given separately, may be learnt more easily if combined under one head. I think I have thus, for instance, succeeded in simplifying considerably the rules on the Sandhi of the diphthongs (24, 25), of the interjections (27, note), and of अः aḥ and आः âḥ (51),

as well as the rules on the formation of the first aorist. On the same ground, the terminations of the first and the second conjugations for the special forms have, instead of being separated, been given in a single table (142).

For the sake of *cleurness*, I have added many explanations, without which learners would find a difficulty in understanding the application of the rule, for instance, those in 75 and 76 on the change of the dental nasal and sibilant to the lingual. To the same motive are due the observations on the grouping of the various moods and tenses (133) and on the differences between the first and the second conjugations (142). I have also given a number of notes calling attention to distinctions of forms which are otherwise almost certain to be confused, as, for example, the declension of perfect participles like *kritavân* and *rurudvân* (101, note 2), or drawing useful generalizations from paradigms of declension and conjugation, which it would take much time and observation on the part of the student to make for himself, e. g. as to the instances in which the vocative differs from the nominative (82, note 1), or as to the form of the nom. and voc. sing. of changeable bases (105).

In order to give this edition a thoroughly *practical* character, I have thought it worth while to appeal to the eye of the learner by printing in thick type any important point, or, in transliterated words, any phonetic peculiarity otherwise likely to escape his attention. With the same end in view, I have arranged in alphabetical order, the prepositions, the interjections, and the particles of common occurrence, devoting special attention to the meanings and uses of the latter as being of considerable practical importance to those who are beginning to read Sanskrit. For the sake of easy reference I have given the list of verbs (altogether 206) alphabetically also, omitting both verbs and verbal forms which occur only in the grammarians. I may here remark in passing that I have throughout the grammar refrained from quoting, in exemplification of the rules given, forms not occurring in the

literature, except in the comparatively few cases where the opposite course seemed necessary on pedagogic grounds.

In order to supplement what is omitted in it, the student should use the list of verbs in connection with the paradigms of the various tenses and with the list of irregularities given after each of the latter. I have appended a chapter on syntax, which, though short, I think will be found to contain all that the beginner wants, together with a brief sketch of the metres most commonly to be met with in the classical literature.

In conclusion, I must express my obligations to Prof Stenzler's elementary Sanskrit book for suggesting to me the advisability of either retaining or omitting various rules. To Mr Apte's excellent Guide to Sanskrit Composition I am indebted for much of the matter contained both in the section on the use of the particles and in the chapter on syntax. In preparing the list of verbs, I have derived much assistance from Prof. Whitney's valuable new work, 'Sanskrit Roots, Verb-Forms, and Primary Derivatives.' For the sketch of Sanskrit metres I have found very serviceable Prof. Oldenberg's article on the *Sloka*, in vol. xxxv of the Journal of the German Oriental Society, as well as Prof. Jacobi's more recent article, 'Zur Lehre vom *Sloka*.' From Prof. Edgren's Sanskrit Grammar I have derived some suggestions as to arrangement, and some valuable hints from Prof Whitney's article on the Study of Sanskrit in the American Journal of Philology (vol. v, No. 3). To Professor Max Muller, above all, are due my sincere thanks for the advice and help he has always given me in this as well as in all other work I have undertaken in Sanskrit.

A. A. M.

INVERGARRY, N. B., September, 1885.

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SANSKRIT GRAMMAR

THE DEVANÂGARÎ LETTERS.

VOWELS.			CONSONANTS.	
Initial.	Medial.	Equivalent.	Equivalent.	Equivalent
अ	-	a	क k	प p
आ	।	â	ख kh	फ ph
इ	ि	i	ग g	ब b
ई	ी	î	घ gh	भ bh
उ	ु	u	ङ ṅ	म m
ऊ	ू	û	च k (or ch)	य y
ऋ	ॠ	ri (or ři)	छ kh (or chh)	र r
ॠ	ॡ	ri (or ři)	ज g (or j)	ल l
ऌ	ॢ	li (or ľi)	झ gh (or jh)	व v
ॢ	ॣ	li (or ľi)	ञ ñ (or ñ)	
ए	ै	e	ट t (or ṭ)	श s (or ś)
ऐ	॥	ai	ठ th (or ṭh)	ष sh
ओ	ो	o	ड d (or ḍ)	स s
औ	ौ	au	ढ dh (or ḍh)	ह h
			ण n (or ṇ)	
			त t	ॠ m (or ṁ)
			थ th	ॡ ṁ (or ṁ)
			द d	ः h (or ḥ)
			ध dh	(Gihvâmûliya), χ
			न n	(Upadhmânîya), φ

CHAPTER I.

THE ALPHABET.

1 (1).. The Sanskrit, or sacred language, is the ancient *literary* language of the Hindûs. From the ancient *popular* dialects, called Prâkrit, are descended most of the dialects of modern India, Bengâlî, Hindî, Marâthî, Gujarâtî, and Hindûstânî.

2 (2) Sanskrit is written in Devanâgarî character from left to right. Bengâlî, Grantha, Telugu, and other modern Indian characters are also commonly employed for writing Sanskrit in their respective provinces.

3 (5). The Devanâgarî alphabet consists of forty-eight letters, thirteen vowels and thirty-five consonants. These represent every sound of the Sanskrit language.

4 (13). The vowels are written differently according as they are initial or follow a consonant. They are:—

(a) Simple vowels: अ (⁀)¹ a, इ (î)² i, उ (u) u, ऋ (ṛ) ri³, ए (e) li.
आ (ā) â, ई (î) î, ऊ (ū) ū, औ (ō) ri.

(b) Diphthongs: ए (ē) e, ऐ (ē) ai, ओ (ō) o, औ (ō) au.

Note 1. There is no sign for medial (or final) â, as this vowel is considered to be inherent in every consonant, e. g. क = ka

Note 2. Medial (or final) î is written before the consonant after which it is pronounced, e. g. कि ki.

Note 3. If ऋ ri follows the consonant र r it retains its initial form, and the r is written over it; thus निर्वृतिः nirvṛtiḥ (cp. 14).

5 (4). The following table contains a complete classification of all the letters of the Devanāgarī alphabet according to the organs with which they are pronounced (see 30).

	Hard, (tenues)	Hard, and aspirated, (tenues aspiratæ)	Soft, (mediæ)	Soft, and aspirated, (mediæ aspiratæ)	Nasals	Liquids	Sibilants	Vowels Short, Long	Diphthongs
Gutturals	क k	ख kh	ग g	घ gh	ङ ṅ	ह h ²	ख ³ (χ)	अ a आ â	ए e ऐ ai ओ o औ au
Palatals	च k	छ kh	ज g	झ gh ¹	ञ ṇ	य y	श s	इ i ई î	
Linguals	ट t	ठ th	ड d	ढ dh	ण n	र r	ष sh	ऊ ri ऊ ri	
Dentals	त t	थ th	द d	ध dh	न n	ल l	स s	ळ li लृ lṛ	
Labials	प p	फ ph	ब b	भ bh	म m	व v	ख ³ (φ)	उ u ऊ ū	

Unmodified Nasal or Anusvāra, ° m, or ° ṁ, e.g. कं kam, or कै kaṁ.

Unmodified Sibilant or Visarga, : h.

Note—In the above table, the first, second, and seventh (sibilants) columns contain hard sounds; the remaining consonants and all vowels are soft.

6 (3) In writing the Devanāgarī alphabet, the distinctive portion of each letter is written first, then the perpendicular, and lastly the horizontal line, e.g. र, ढ, ते ta.

7 (18–20). Consonants to be pronounced without any vowel after them are marked with Virāma (◌). Thus ak must be written अक्.

At the end of a sentence or of a half-verse, the sign | is used as a stop; at the end of a verse or longer sentence, the sign || is employed.

¹ The palatals, being derived from gutturals, are best transliterated by italicised gutturals.

² ह h is not properly a liquid, but a soft (sonant) breathing.

³ The signs for the guttural and labial sibilants have become obsolete, and are replaced by Visarga (:).

Avagraha (s) marks in our editions the elision of अ a at the beginning of a word, e. g. तेऽपि te=pi for ते अपि te api.

° marks an abbreviation: thus, गतम् gatam, °तेन (ga)tena.

8 (7). There were originally five distinct signs for the sibilants; but the signs for the guttural and labial sibilants having become obsolete, their place is supplied by Visarga, the sign of the unmodified sibilant.

9 (8) There are five distinct letters for the five nasals. When these nasals are followed by consonants of their own class, they are often, for the sake of more expeditious writing, replaced by the sign of Anusvâra. Thus we may write अंकिता amkitâ for अङ्किता aṅkitâ, अंचिता amkitâ for अञ्चिता aṅkitâ; कुंडिता kumditâ for कुण्डिता kunditâ; नंदिता namditâ for नन्दिता nanditâ; कंषिता kampitâ for कम्षिता kampitâ. The pronunciation remains unaffected by the change.

The same applies to final म् m, at the end of a sentence. Thus अहं may be written for अहम्, but it is really an m, and to be pronounced as such.

10 (9) Besides the five regular nasals, there are three nasalized letters, यँ, लँ, वँ, or यं, लं, वं, य्ँ, ल्ँ, व्ँ, which are used to represent a final म् m, if followed by an initial य y, ल l, व v; e. g. तय्याति taÿ yâti for तं याति tam yâti; तल्लभते taḷ labhate for तं लभते tam labhate; तव्वहति taÿ vahati for तं वहति tam vahati.

11 (10) The only consonants which have no corresponding nasals are र r, श s, ष sh, स s, ह h. A final म् m, therefore, before any of these letters at the beginning of words, can only be represented by Anusvâra, the natural or unmodified nasal; e. g. तं रक्षति tam rakshati, तं हरति tam harati.

12 (11). In the body of a word the only letters which can be preceded by Anusvâra are श s, ष sh, स s, ह h. Before the semi-vowels य y, र r, ल l, व v, the म् m in the body of a word is never changed into Anusvâra; e. g. गम्यते gamyate, नमः namrah.

13 (16). If a consonant is followed immediately by one or more consonants, they are all written in a group. Thus atka is written अत्क; kârtsnya, कार्त्स्न्य. The general principle followed in the formation of these compound consonants, is to drop the perpendicular and horizontal lines except in the last letter.

14 (17). The most noticeable peculiarities in the formation of compound consonants are the following :—

The र r following a consonant is written by a short transverse stroke at the foot of the letter; as क् + र = क्र or क्रा kra; ग् + र = ग्र gra; त् + र = त्र or त्रा tra; द् + र = द्र dra; ष् + र् + र = श्र shtra.

The र r preceding a consonant is written by ॡ placed at the top of the consonant before which it is to be sounded. Thus अर् + क = अर्क arka; वर् + ष् + म् = वर्ष् varshma. This sign for र r is placed to the right (while Anusvâra is placed to the left) of any other marks at the top of the same letter; e. g. अर्केद् arkendû.

क्ष ksha = क् + ष; क्त kta = क् + त् + च

ज्ञ gña = ज् + ञ.

घ gha is sometimes written ङ.

रु ru = र् + उ; रू rū = र् + ऊ.

श् s is frequently written ष्; e. g. सु su, सू sū, स्रा sra, स्का ska.

List of Compound Consonants.

15 (20). क k-ka, क्ख k-kha, क्व k-ka, क्त k-ta, क्त्य k-t-ya, क्तृ k-t-ra, क्तृय k-t-r-ya, क्तव k-t-va, क्तना k-na, क्तनय k-n-ya, क्तम k-ma, क्तय k-ya, क्र or क्त k-ra, क्त्य or क्तय k-r-ya, क्तला k-la, क्तवा k-va, क्तवय k-v-ya, क्ष k-sha, क्षमा k-sh-ma, क्षय k-sh-ya, क्षव k-sh-va;—ख kh-ya, ख्र kh-ra;—ग्य g-ya, ग्र g-ra, ग्रय g-r-ya;—घ gh-na, घ्न gh-n-ya, घ्नम gh-ma, घ्नय gh-ya, घ्नरा gh-ra;—ङ्क ñ-ka, ङ्कत ñ-k-ta, ङ्कतय ñ-k-t-ya, ङ्कन ñ-k-ya, ङ्कनश ङ्क-ñ-k-sha, ङ्कनशव ङ्क-ñ-k-sh-va, ङ्कनख ङ्क-ñ-kha.

ह्य ण-kh-ya, ङ ण-ga, झ्य ण-g-ya, ञ ण-gha, ञ्य ण-gh-ya, ञ् ण-gh-ra,
हु n-na, ङ्ग ण-ma, ङ्य ण-ya.

च k-ka, छ k-kha, क्क k-kh-ra, ज्ञ k-ña, क्म k-ma, क्य k-ya,—
ख kh-ya, छु kh-ra;—ज g-ga, ग्ग g-gha, ग्ग g-ña, ग्य g-ñ-ya,
जम g-ma, ज्य g-ya, जग g-ra, जव g-va;—च ñ-ka, कम ñ-k-ma,
क्य ñ-k-ya, क्ख ñ-kha, ज्ञ ñ-ga, ज्ञ ñ-ña, न्य ñ-ya.

ट t-ta, ट्य t-ya;—थ th-ya, ठ th-ra;—ड d-ga, ड्य d-g-ya,
ड d-gha, ड् d-gh-ra, ड्ग d-ma, ड्य d-ya;—ढ dh-ya, ढ dh-ra;—
ण n-ta, णठ n-tha, णड n-da, णड्य n-d-ya, णड् n-d-ra, णड्ग n-d-r-ya,
णड n-dha, ण n-na, णम n-ma, ण्य n-ya, णव n-va.

त t-ka, त्र t-k-ra, त t-ta, त्य t-t-ya, त्र त-t-ra, त्व त-t-va,
त्य त-ta, त्र त-na, त्य त-n-ya, तप t-pa, त्र त-p-ra, तम त-ma,
त्य त-m-ya, तप t-ya, त or त्र t-ra, त्र त-r-ya, त्व त-va, त्र त-sa,
त्र त-s-na, त्र्य त-s-n-ya;—थ th-ya;—ड d-ga, ड d-gha, ड् d-gh-ra,
ड d-da, ड्ग d-d-ya, ड्ग d-dha, ड्ग d-dh-ya, ड्ग d-na, ड्ग d-ba,
ड्ग d-bha, ड्ग d-bh-ya, ड्ग d-ma, ड्ग d-ya, ड्ग d-ra, ड्ग d-r-ya, ड्ग d-va,
ड्ग d-v-ya;—ध dh-na, ध्र dh-n-ya, ध्र dh-ma, ध्र dh-ya, ध्र dh-ra,
ध्र dh-r-ya, ध्र dh-va;—न n-ta, न्य न-t-ya, न्द न-t-ra, न्द n-da,
न्द न-d-ra, न्ध न-dha, न्ध्र न-dh-ra, न्द न-na, न्य न-pa, न्र न-p-ra,
नम न-ma, न्य न-ya, न्र न-ra, न्र न-sa.

प p-ta, प्य प-t-ya, प p-na, प्य प-pa, प्म प-ma, प्य प-ya, प्र p-ra,
प्र प-la, प्व प-va, प्स प-sa, प्व प-s-va;—ब b-gha, ब b-ga, ब्द b-da,
ब्ध b-dha, ब्र b-na, ब्र b-ba, ब्र b-bha, ब्र्य b-bh-ya, ब्य b-ya, ब्र b-ra,
ब्र b-va;—भ bh-na, भ्य bh-ya, भ्र bh-ra, भ्र bh-va;—म m-na,
म्य म-pa, म्र म-p-ra, म्र म-ba, म्र म-bha, म्र म-ma, म्य म-ya,
म्र म-ra, म्र म-la, म्व म-va.

य y-ya, यव y-va;—ल l-ka, ल्य ल-pa, लम ल-ma, ल्य ल-ya, ल ल-la,
ल ल-va;—व v-na, व्य व-ya, व्र व-ra, व्र व-va.

श s-ka, श्य s-k-ya, श स-na, श्य s-ya, श स-ra, श्र्य s-r-ya, श्र s-la,
श्र s-va, श्र्य s-v-ya, श्रश s-sa;—ष sh-ta, ष्य sh-t-ya, ष्र sh-t-ra,
ष्र sh-t-r-ya, ष्र sh-t-va, ष्र sh-ta, ष्र श-na, ष्र्य sh-n-ya, ष्य sh-pa,
ष्र sh-p-ra, ष्र sh-ma, ष्य sh-ya, ष्व sh-va;—स् s-ka, स्ख s-kha,

स्त s-ta, स्तय s-t-ya, स्त्र s-t-ra, स्त्व s-t-va, स्थ s-tha, स्न s-na,
 स्नय s-n-ya, स्प s-pa, स्फ s-pha, स्म s-ma, स्मय s-m-ya, स्य s-ya,
 स्र s-ra, सव s-va, सस s-sa.

ह्ल h-na, ह्र h-na, ह्र्मा h-ma, ह्र h-ra, ह्र्मा h-la, ह्र h-va.

16 (21) The numerical figures in Sanskrit are :—

१	२	३	४	५	६	७	८	९	०
1	2	3	4	5	6	7	8	9	0

These figures were adopted by the Arabs, who introduced them into Europe

Pronunciation.

17 (22). The following rules should be noted :—

1. The vowels should be pronounced like the vowels in Italian.
 The short अ a, however, has rather the sound of the so-called neutral vowel in English, as the u in but.
2. The aspiration of the consonants should be heard distinctly
 Thus ख kh = kh in inkhorn; थ th like th in pothouse;
 फ ph like ph in topheavy; घ gh like gh in loghouse; ध dh
 like dh in madhouse, भ bh like bh in Hobhouse.
3. The guttural ऊ ñ has the sound of ng in king.
4. The palatals च and ज (transliterated k and g because they are derived from the gutturals) have the sound of ch in church and of j in join.
5. The linguals are pronounced similarly to the so-called dentals d, t, n in English, the tongue being turned rather further back against the roof of the palate. The dentals in Sanskrit are produced by bringing the tip of the tongue against the very edge of the upper front teeth. The English t, d, n sound like the Sanskrit linguals rather than like the Sanskrit dentals.
6. The Visarga, which is a final h sound, is a hard breathing.

7. The dental स s sounds like s in sin; the lingual ष sh like sh in shun, the palatal श s like ss in session; the difference being that in pronouncing the lingual the tongue is turned further back than in the case of the palatal.
8. The real Anusvâra is sounded as a very slight nasal, like n in the French bon.

Accent.

18 (Appendix II). The Sanskrit accent, which is marked in works belonging to the Vedic period only, but not in classical Sanskrit, is a musical accent dependent on pitch and not on stress only. It does not depend on quantity, and is not, as in the classical languages, limited to particular syllables. In this grammar it is marked in the transliterated words, in order that the student may see clearly how strong syllables are dependent on the accent and are weakened by the loss of it.

The three principal accents are: the udâtta, or acute, pronounced by raising the voice; the svarita, or circumflex, pronounced by a combined rise and fall of the voice; and the anudâtta (i. e. without udâtta), which may be marked in transliterated words by the *gravis*, and which belongs to all vowels having neither of the other two accents.

The anudâtta immediately preceding an udâtta or svarita vowel is called anudâttatara.

The anudâtta immediately following an udâtta is changed into what is called the dependent svarita.

In Sanskrit the svarita and the anudâttatara only are indicated, the former by ' , the latter by _ . Whenever we find a syllable marked by _ , we know that the next syllable, if left without any mark, is udâtta, if marked by ' , is svarita; e. g. अग्निः agnî́h, कन्या kanyấ; अग्निना agnîná (ag, anudâttatara; ní, udâtta; ná, dependent svarita).

CHAPTER II.

RULES OF SANDHI OR THE COMBINATION
OF LETTERS.

19 (23). In Sanskrit every sentence is considered as one unbroken chain of syllables. The coalescence of final and initial letters is called Sandhi (putting together). The rules of Sandhi are based chiefly on the avoidance of hiatus and on assimilation.

The absence of Sandhi is in many cases sufficient to mark the stops which in other languages have to be marked by punctuation.

Though both are based on the same phonetic principles, it is essential, in order to avoid confusion, to distinguish **external Sandhi**, which determines the changes of final and initial letters of *words*, from **internal Sandhi**, which applies to the final letters of *verbal roots* and *nominal bases* when followed by certain terminations or suffixes.

Note—The rules of external Sandhi apply, with few exceptions, to words forming compounds, and to the final letters of nominal bases before the Pada or middle terminations **भ्याम्** bhyâm, **भिः** bhiḥ, **भ्यः** bhyaḥ, **सु** su (see 85), or before secondary suffixes beginning with any consonant except य् y.

External Sandhi.**Classification of Vowels.**

20 (30-33). Vowels are divided into.—

A. 1. Simple vowels: अ a, आ â; इ i, ई î; उ u, ऊ û; ऋ ri, ॠ rî; ऌ ñ.

2. Guna vowels: अ a; ए e; ओ o; अर् ar; अल् al.

3. Vridhhi vowels: आ â; ऐ ai; औ au; आर् âr; आल् âl.

Guna is the strengthening of the simple vowels by a preceding अ a (अ a itself remains unchanged); Vriddhi is the further strengthening of Guna vowels by means of another अ a.

- B. 1. Vowels which are liable to be changed into semivowels : इ i, ई î; उ u, ऊ û; कृ ri, कृ ri; also the diphthongs (the latter half of which is इ i or उ u): *liquid* vowels
 2. Those which are not : अ a, आ â.

Combination of Final and Initial Vowels.

21 (33). If the same simple vowel (long or short) occurs at the end and beginning of words, the result is a long vowel; e.g. सा अपि ईक्षते sâ api îkshate becomes सापीक्षते sâpîkshate; किंतु उदेति kintu udeti becomes किंतूदेति kintûdeti; कर्तृ कृत्रु kartri rigu becomes कर्तृजु kartrîgu.

22 (34, 35). अ a and आ â coalesce with a following simple liquid vowel to Guna; e.g. तव इन्द्रः tava indrah = तवेन्द्रः tavendrah; सा उक्ता sâ uktvâ = सोक्ता soktvâ; सा कृद्धिः sâ riddhih = सद्धिः sarddhih; with diphthongs to Vriddhi; e.g. तव एव tava eva = तवैव tavaiva; सा ओषधिः sâ oshadhih = सौषधिः saushadhih; सा औत्सुक्यवती sâ autsukyavatî = सौत्सुक्यवती sautsukyavatî.

23 (36). A simple liquid vowel followed by any *other* vowel or by a diphthong is changed into its semivowel; e.g. दधि अत्र da-dhi atra = दध्यत्र dadhyatra; कर्तृ उत kartri uta = कर्तृत kartruta; मधु इव madhu iva = मध्विव madhviva; नदी अर्थम् nadî artham = नद्यर्थम् nadyartham.

24 (37). The Guna vowels ए e and ओ o—

- (a) if followed by अ a, remain unchanged, the अ a being dropped :
 ते अपि te api = तेऽपि te=pi; सो अपि so api = सोऽपि so=pi.
 (b) if followed by any other vowel, are changed to अ a (through

अय् ay and अव् av, the semivowels being dropped): सखे इह sakhe iha = सख इह sakha iha; प्रभो एहि prabho ehi = प्रभ एहि prabha ehi.

25 (38) The Vriddhi vowel ऐ ai becomes आ â (through आय् ây), औ au becomes आव् âv (the semivowel not being dropped in this case) before *all* vowels and diphthongs. श्रियै अर्थः sriyai arthaḥ = श्रिया अर्थः sriyâ arthaḥ; but तौ इति tau iti = ताविति tâv iti.

Note—The hiatus occasioned by the dropping of य् y and व् v in the above three cases (24, 25) remains, no further coalescence taking place.

26 (39). **Exception**—If the vowels ई î, ऊ û, ए e are the terminations of the dual, whether of nouns, adjectives, pronouns, or verbs, they *remain unchanged* before vowels; also the ई î of अमी amî, nom. plural of the pronoun अदस् adas. अ a is not elided after this dual ए e. These vowels are called Pragrîhya.

Ex. कवी इमौ kavî imau, these two poets; साधू इमौ sâdhû imau, these two merchants; विद्ये इमे vidye ime, these two sciences; याचेते अर्थम् yâkete artham, they two ask for money; अमू अर्भकौ amû arbhakau, these two children, अमी अश्वाः amî asvâḥ, these horses.

Irregular Vowel Sandhi.

27 (43, 44). 1 When a preposition ending in अ a or आ â is followed by a verb beginning with ए e or ओ o, the result of the coalescence of the vowels is ए e or ओ o, not ऐ ai or औ au.

Ex. प्र + एजते = प्रेजते pra + egate = pregate; परा + ओहति = परोहति parâ + ohati = parohati.

Exception—The two verbs एध् edh, to grow, and इ i, to go, if raised by Guna to ए e, are regular.

उप + एधते = उपैधते upa + edhate = upaidhate; अव + एति = अवैति ava + eti = avaiti

2. When a preposition ending in अ a or आ â is followed by a

verb beginning with **च** *ri*, the two vowels coalesce into **आर** *âr* instead of **अर** *ar*.

Ex. **अप + चृच्छति** = **अपार्च्छति** *apa + rikkkhati = apârkkhati*; **परा + चृषति** = **परार्षति** *parâ + rishati = parârshati*.

Note (47-50)—Interjectional particles consisting of or ending in vowels are not liable to Sandhi; e. g. **इ इंद्र** *i indra*, Oh Indra; **आ एवम्** *â evam*, is it so indeed? **हे इंद्र** *he indra*, Oh Indra; **अहो** *aho* **अपेहि** *apehi*, halloo, go away.

Combination of Final and Initial Consonants.

28 (54). The rules concerning the changes of final consonants will be considerably simplified by remembering that *eleven* only out of the thirty-five consonants can ever stand in Sanskrit at the end of a word; viz

क् *k*, **ट्** *t*, **त्** *t*, **प्** *p*,
इ *i*, **य** *y*, **न्** *n*, **म्** *m*, } **ल्** *l*, : (Visarga), (Anusvâra).

Because 1. final aspirates must be replaced by their corresponding unaspirated letters;

2. final soft letters must be replaced by their corresponding hard letters;

3. palatals must be replaced by gutturals (**क्** *kh* is *always*, and **ज्** *g* sometimes, replaced by **ट्** *t*);

4. of the semivowels only **ल्** *l* can be final; final **र** *r* is replaced by Visarga;

5. final **ह** *h* is replaced by **ट्** *t* (sometimes by **त्** *t* or **क्** *k*);

6. of the sibilants, **ष्** *sh* and **श्** *s* are replaced by **ट्** *t* (sometimes by **क्** *k*), **स्** *s* by Visarga, which is the only sibilant tolerated at the end of a word.

Besides these ten, Anusvâra is the only other letter which can stand at the end of a word.

29 (55). No word in Sanskrit ever ends in more than one consonant, except when **र** *r* precedes a final **क्** *k*, **ट्** *t*, **त्** *t*, **प्** *p*, which

is radical or substituted for a radical. In the case of all other combinations the final letter or letters must be dropped till only one remains, which is allowable as a final. Thus अविभर् + त् = अविभः abibhar + t = abibhaḥ, 3 p. sg. impf of भृ bhri, to carry; सुवल् + स = सुवल् suvalg + s = suval, nom. sing., well jumping.

But ऊर्कै ūrk, strength, nom. sing. of ऊर्ज् ūrg: अवर्णित् avam-vart, 3 p. sg. impf. intens. of वृत् vrit or वृध् vridh; अमाट् amâṭ from मृज् mrig.

The nom. sing. of चिकीर्ष् kīkīrsh (from the desiderative of कृ kri, to do) is चिकीः kīkīḥ, the final ष् sh, which would otherwise become ट् t, being dropped because it is a derivative suffix.

Classification of Consonants.

30 (56). Place or organ of consonants:—

1. The throat, the palate, the roof of the palate, the teeth, the lips, and the nose are called the places or organs of the letters.
2. By contact between the tongue and the four places,—throat, palate, roof, teeth,—the guttural, palatal, lingual, and dental consonants are formed. Labial consonants are formed by contact between the lips.
3. In forming the nasals of the five classes, the breath partially passes through the nose, while the real Anusvāra is formed in the nose only.
4. The Visarga is said by native grammarians to be pronounced in the chest; it is now pronounced by the natives like an h followed by a very short vowel, e. g. कः kaḥ sounds like kaḥ. The three sibilants श् s, ष् sh, स् s are produced by an incipient contact of the tongue with the palate, the roof, and the teeth respectively.
5. ह h is guttural; the semivowels य y, र r, ल l, व v are palatal,

lingual, dental¹, and labial. य y, ल l, व v can be nasalized, and are then written यँ, लँ, वँ, or यं, लं, वं, य्, ल्, व्. र r cannot be nasalized.

31 (57). **Quality of consonants.**

Consonants are :—

1. Either **hard** (surd): the first, second, and seventh (sibilants) columns in the table in § 5.

Or **soft** (sonant): all the remaining consonants, the semi-vowels (columns 3, 4, 5, 6), and Anusvâra (besides all the vowels and diphthongs).

2. Either **aspirated**: columns 2, 4, 7, ह h, and Anusvâra.

Or **unaspirated**: all the rest.

It will appear from the above that the change of च k to क k is a change of place, and that of च k to ज g is a change of quality; while in the transition of च k to ग g, or of त t to न n, there is a change both of place and of quality.

32 (60). The changes which take place by the combination of the eleven final consonants with initial vowels or consonants may therefore conveniently be treated under two heads.

Final letters are changed :

- I. With regard to their places or organs.
- II. With regard to their quality.

I. **Changes of Place.**

33 (61). The only final consonants which are liable to change of place are the **Dentals**, **Anusvâra**, and **Visarga**.

- a. The dentals become palatal and lingual before palatals and linguals.
- b. Anusvâra and Visarga adapt themselves as much as possible to the organ of the letter by which they are followed.

¹ ल l, however, is practically treated as a lingual, being derived from र r.

All other changes of final consonants are merely changes of quality; these in the case of dentals, Anusvâra, and Visarga being superadded to the changes of place.

The Dentals: त् t and न् n.

34 (62). Final त् t before palatals (च् k, छ kh, ज् g, झ gh, ञ् ñ, श् s) is changed to a palatal.

Ex. तत् + च = तच्च tat + ka = takka, and this; तत् + छिनत्ति = तच्छिनत्ति tat + khinatti = takkхинatti, he cuts this; तत् + शृणोति = तच्छृणोति¹ tat + srinoti = taksrinoti, he hears this; तत् + जायते = तज्जायते tat + gâyate = taggâyate, this is born.

In the last example the final त् t is changed to च् k, and then to ज् g (38): the same change would take place before an initial झ gh; and before an initial ञ् ñ, त् t might become either ज् g or ञ् ñ.

35 (63). Final न् n before ज् g, झ gh, ञ् ñ, and श् s is changed to palatal ञ् ñ.

Ex. तान् + जयति = तान्जयति tान् + gayati = tान्jayati, he conquers them.

Note—Rules on the change of final न् n before च् k, छ kh, and श् s will be given in 43 and 45.

36 (64). Final त् t before द् t, ध् th, ड् d, ढ् dh, ण् n (not ष् sh) is changed to a lingual.

Ex. एतत् + ठकुरः = एतदुक्कुरः etat + thakkurah = etatthakkurah, the idol of him; तत् + डयते = तदुयते tat + dayate = taddayate: here the final त् t is changed to द् t and then to ड् d (38): the same change would take place before an initial ढ् dh; before an initial ण् n, त् t might become either ड् d or ण् n (39).

37 (65). Final न् n before ड् d, ढ् dh, ण् n (not ष् sh) is changed to ण् n.

¹ श् s in this case is generally changed to छ kh: तच्छृणोति takkhrinoti.

Ex. महान् + डामरः = महाडामरः mahân + dâmarah = mahândâmarah, a great uproar.

Note 1—Rules on the changes of न् n before ट् t and ठ् th (not ष् sh) will be given in 43.

Note 2—The changes of place with regard to final Anusvâra (m) and Visarga (h) will be explained, together with the changes of quality to which these letters are liable, in 47-52.

II. Changes of Quality.

38 (66). Final consonants must be soft before soft initials and hard before hard initials.

Note—As the nasals have no corresponding hard letters, they remain unchanged in quality before hard letters, unless the contact can be avoided by inserting sibilants, or, if the following letters are sibilants, by inserting k, k, t, or t (44, 45).

Accordingly final क् k, ट् t, प् p before sonants become ग् g, ड् d, द् d, ब् b respectively.

Note—त् t before sonant palatals and linguals will of course become ज् g and ड् d respectively by 34 and 36.

Examples:—

क् k: सम्यक् + उक्तम् = सम्यगुक्तम् samyak + uktam = samyaguktam, well said; दिक् + गजः = दिग्गजः dik + gajah = diggagah, an elephant supporting the globe.

ट् t: परित्राट् + अयम् = परित्राडयम् parivrât + ayam = parivrâdayam, he is a mendicant; परित्राट् + मित्रम् = परित्राड्मित्रम् parivrât + mitram = parivrâdmitram.

त् t: सरित् + अत्र = सरिदत्र sarit + atra = saridatra, the river there; महत् + धनुः = महदधनुः mahat + dhanuh = mahaddhanuh, a large bow.

प् p: ककुप् + अत्र = ककुबत्र kakup + atra = kakubatra, a region there (inflectional base ककुब् kakubh); अप् + जयः = अब्जयः ap + gayah = abgayah, obtaining water.

But सरित् + जलम् = सरिज्जलम् sarit + galam = sariggalam (34),
water of the river; एतत् + डामरः = एतद्डामरः etat + dâmarah
= etaddâmarah, the uproar of them.

39 (67). क् k, ट् t, त् t, प् p, when followed by initial nasals,
chiefly न् n and म् m, may, after becoming ग् g, ड् d, द् d, and ब् b,
be further assimilated to the nasal, and be written ड् ñ, ण् n,
न् n, म् m.

Ex. टिक् + नागः = दिग्नागः or दिङ्नागः dik + nâgah = dignâgah
or diñnâgah, a world elephant; जगत् + नाथः = जगद्नाथः or
जगन्नाथः gagat + nâthah = gagadnâthah or gagannâthah, lord of
the world; अप् + नदी = अब्बदी or अन्नदी ap + nadî = abnadî or
amnadî, water-river; प्राक् + मुखः = प्राग्मुखः or प्राङ्मुखः prāk +
mukhaḥ = prâgmukhaḥ or prâñmukhaḥ, facing the east.

40 (70). Final त् t before ल् l becomes ल् l (not द् d).

Ex. तत् + लब्धम् = तल्लब्धम् tat + labdham = tallabdham, this is
taken.

41 (71). Final न् n before ल् l also becomes ल् l; but this ल् l,
being pronounced through the nose, is written with Anusvâra,
which in this case is usually written as a half-moon

Ex. महान् + लाभः = महाल्लाभः mahân + lâbhaḥ = mahâllâbhaḥ,
large gain.

42 (72). Final इ ñ, ण् n, and न् n, preceded by a **short** vowel
and followed by *any* vowel, are doubled.

Ex. धावन् + अश्वः = धावन्नश्वः dhâvan + asvah = dhâvannasvah,
a running horse; प्रत्यङ् + आस्ते = प्रत्यङ्गास्ते pratyañ + âste = pra-
tyaññâste, he sits turned towards the west; सुगण् + आस्ते =
सुगणास्ते sugan + âste = sugannâste, he sits counting well.

But कवीन् + आह्वयस्व kavîn + âhvayasva (call the poets) re-
mains unchanged.

43 (73). Final न् n before initial क् k, ख् kh, and प् p, फ् ph,
remains unchanged.

Final न् n before च् k, छ् kh, requires the intercession of श् s¹.

Final न् n before द् t, ठ् th, requires the intercession of ष् sh¹.

Final न् n before त् t, थ् th, requires the intercession of स् s¹.

Before these inserted sibilants the original न् n is changed to Anusvâra.

Ex. हसन् + चकार = हसंश्चकार hasan + kakâra = hasanskakâra, he did it laughing; चलन् + टिट्ठिभः = चलंष्टिट्ठिभः kalan + tittibhah = kalamshṭittibhah, a moving tittibha-bird; पतन् + तरुः = पतंस्तरुः patan + taruh = patamstaruh, a falling tree.

44 (74). Final इ ñ and ए n may remain unchanged before the sibilants श् s, ष् sh, स् s; but क् k may optionally be inserted after the इ ñ, and द् t after the ए n.

Ex. प्राङ् + शेते = प्राङ्शेते or प्राङ्क्शेते (or प्राङ्क्छेते) prân + sete = prâṇsete or prâṇksete (or prâṇkkhete); सुगण् + सरति = सुगण्सरति or सुगण्दसरति sugaṇ + sarati = sugaṇsarati or sugaṇtsarati.

45 (75). Final न् n before ष् sh remains unchanged; before स् s it may remain unchanged or त् t is inserted; before श् s it must be changed to the palatal nasal (35) ञ् ñ; ञ् ñs may further be changed to च्छ् ñks, क्छ् ñkkh, or ञ्छ् ñkh.

Ex. तान् + षट् = तान्षट् tân + shaṭ = tânshaṭ, those six, तान् + सहते = तान्सहते or तान्त्सहते tân + sahate = tânsahate or tântsa-hate, he bears them; तान् + शार्दूलान् = तान्शार्दूलान् or तान्छार्दूलान् or तान्क्छार्दूलान् or तान्छार्दूलान् tân + sârdûlân = tâṇsârdûlân or tâṇksârdûlân or tâṇkkhârdûlân or tâṇkhârdûlân, those tigers.

46 (76). A final द् t before स् s must remain unchanged, but त् t may be inserted.

Ex. षट् + सरितः = षट्सरितः or षट्त्सरितः shaṭ + saritaḥ = shaṭsaritaḥ or shaṭtsaritaḥ, six rivers.

¹ This intercession is owing to the analogy of acc. pl. masc. of vowel stems and of nom. sing. of n-stems, which originally ended in ns.

Final म् m and Anusvâra.

47 (77). 1 Final म् m followed by an initial vowel remains unchanged.

Ex किम् + अत्र = किमत्र kim + atra = kimatra, what is there ?

2 Final म् m before consonants *may*, without exception, be changed to Anusvâra.

a Before र r, श् s, ष sh, स् s, and ह h, final म् m *must* be changed to Anusvâra, as these five consonants have no corresponding nasal class-letter.

b. Before all the five letters in each of the five classes final म् m *may* be changed to the corresponding nasal of the class to which the letter belongs

c Before य् y, ल् l, व् v, final म् m may become यँ ङँ, लँ णँ, वँ षँ (cp. 30. 5).

Examples.—1. Before र r, श् s, ष sh, स् s, ह h:—

करुणम् + रोदिति = करुणं रोदिति karuṇam + roditi = karuṇam roditi, he cries piteously; शय्यायाम् + शेते = शय्यायां शेते sayyâyâm + sete = sayyâyâm sete, he lies on the couch; मोक्षम् + सेवेत = मोक्षं सेवेत mokṣham + seveta = mokṣham seveta, let a man cultivate religious freedom; मधुरम् + हसति = मधुरं हसति madhuraṁ + hasati = madhuraṁ hasati, he laughs sweetly.

2. Before letters of the five classes:—

किम् + करोषि = किं करोषि (or किङ्करोषि) kim + karoshi = kim karoshi (or kiṁ karoshi), what doest thou? शत्रुम् + जहि = शत्रुं जहि (or शत्रुञ्जहि) satrum + gahi = satrum gahi (or satruṁ gahi), kill the enemy; गुरुम् + नमति = गुरुं नमति (or गुरुन्मति) gurum + namati = gurum namati (or gurun namati), he salutes the teacher; किम् + फलम् = किं फलम् (or किम्फलम्) kim + phalam = kim phalam (or kim phalam), what is the use? शास्त्रम् + मीमांसते = शास्त्रं मीमांसते (or शास्त्रमीमांसते) sāstram + mīmāmsate = sāstram mīmāmsate (or sāstram mīmāmsate), he studies the book.

3. Before य y, ल l, व v:—

सत्वरम् + याति = सत्वरं याति (or सत्वरय्याति) satvaram + yāti = satvaram yāti (or satvaraṃ yāti), he walks quickly; विद्याम् + लभते = विद्यां लभते (or विद्याल्लभते) vidyām + labhate = vidyām labhate (or vidyāḥ labhate), he acquires wisdom; तम् + वेद = तं वेद (or तव्वेद) tam + veda = tam veda (or taṃ veda), I know him.

48 (78). म् m at the end of a word *in pausā*, i e. at the end of a sentence, remains unchanged. It is, however, allowable to write it with the simple dot, for the sake of brevity. Ex. एवं evam, thus, instead of एवम् evam.

Visarga for final स s and र r.

49 (82). Visarga is the only sibilant which can be final *in pausā*. It (as well as the other sibilants) is hard, the corresponding soft letter being र r.

If Visarga is followed by—

1. a hard palatal, lingual, or dental, च k, छ kh, ट t, ठ th, त् t, थ th, it is changed to the sibilant of the class to which the following letter belongs (श् s, श् sh, स् s),
2. a hard guttural or labial, क k, ख kh, प p, फ ph, it remains unchanged;
3. a sibilant, it remains or it may be assimilated.

Examples:—

1. पूर्णः + चंद्रः = पूर्णश्चंद्रः pūrṇaḥ + kandraḥ = pūrṇas kandraḥ, the full moon; नद्याः + तीरम् = नद्यास्तीरम् nadyāḥ + tīram = nadyās tīram, the border of the river.

2. ततः + कामः = ततः कामः tataḥ + kāmāḥ = tataḥ kāmāḥ, hence love; नद्याः + पारम् = नद्याः पारम् nadyāḥ + pāram = nadyāḥ pāram, the opposite shore of the river.

3. सुप्तः + शिशुः = सुप्तश्शिशुः or सुप्तः शिशुः suptaḥ + sisuḥ = suptas sisuḥ or suptaḥ sisuḥ, the child sleeps; प्रथमः + सर्गः =

प्रथमसर्गः or प्रथमः सर्गः *prathamah + sargah = prathamah sargah* or *prathamah sargah*, the first section.

50 (84) Visarga (except when preceded by अ a or आ â) if followed by a soft letter (consonant or vowel) is changed to र r, this letter being the soft form of Visarga.

Ex कविः + अयम् = कविरयम् *kavih + ayam = kavirayam*, this poet; गौः + गच्छति = गौर्गच्छति *gauh + gakkhati = gaur gakkhati*, the ox walks; वायुः + वाति = वायुर्वाति *vâyuh + vâti = vâyur vâti*, the wind blows.

51 (84) 1. The final syllable आः âh drops its Visarga before every vowel or soft consonant.

2. The final syllable अः ah—

(a) drops its Visarga before every vowel except अ a;

(b) before every soft consonant and before अ a, it is changed to ओ o, after which अ a is elided.

Examples —1. अश्वाः + अमी = अश्वा अमी *asvâh + amî = asvâ amî*, these horses; आगताः + ऋषयः = आगता ऋषयः *âgatâh + rishayah = âgatâ rishayah*, the poets have arrived; हताः + गजाः = हता गजाः *hatâh + gagâh = hatâ gagâh*, the elephants are killed; माः + भिः = माभिः *mâh + bhih = mâbhih*, instr. pl. of मास् *mâs*, moon.

2. a. कुतः + आगतः = कुत आगतः *kutah + âgatah = kuta âgatah*, whence come? कः + एषः = क एषः *kah + eshah = ka eshah*, who is he? कः + ऋषिः = क ऋषिः *kah + rishih = ka rishih*, who is the poet?

b. निर्वाणः + दीपः = निर्वाणो दीपः *nirvânah + dîpah = nirvâno dîpah*, the lamp is blown out; नः + भिः = नोभिः *nah + bhih = nobhih*, instr. pl., with the noses; नरः + अयम् = नरोऽयम् *narah + ayam = naro-ayam*, this man.

52 (85). The final syllables अः ah and आः âh, in the few instances¹ in which the Visarga represents an etymological र r, are

¹ पुनर् *punar*, again; प्रातर् *prâtar*, early; अन्तर् *antar*, within;

not subject to the exceptions of 51. In other words, अः *aḥ* and आः *āḥ* (= original अर् *ar* and आर् *âr*) become अर् *ar* and आर् *âr* according to the general rule (50) that Visarga before soft letters becomes र् *r*.

Ex पुनः + अपि = पुनरपि *punah + api = punarapi*, even again ;
भ्रातः + देहि = भ्रातर्देहि *bhrâtaḥ + dehi = bhrâtar dehi*, brother,
give ! द्वाः + एषा = द्वारेषा *dvâḥ + eshâ = dvâreshâ*, this door.

53 (86) र् *r* followed by र् *r* is always dropped (whether it be etymologically स् *s* or र् *r*), and a preceding short vowel is lengthened.

Ex. विधुः + राजते = विधू राजते *vidhuḥ + râgate = vidhû râgate*,
the moon shines ; पुनः + रोगी = पुनारोगी *punah + rogî = punâ rogî*,
ill again.

54 (87). The two pronouns सः *saḥ* and एषः *eshah*, this, retain Visarga at the end of a sentence only, but become सो *so* and एषो *esho* before अ *a* (51, 2. b).

Ex. सः + ददाति = स ददाति *saḥ + dadâti = sa dadâti*, he gives ,
सः + इंद्रः = स इंद्रः *saḥ + indrah = sa indrah*, thus Indra.

But सः + अभवत् = सोऽभवत् *saḥ + abhavat = so- bhavat*, he
was ; मृतः सः *mritah saḥ*, he is dead.

55 (88) भोः *bhoḥ*, an irregular vocative of भवत् *bhavat*, thou, drops its Visarga before all vowels and soft consonants.

Ex. भोः + ईशान = भो ईशान *bhoḥ + îsâna = bho îsâna*, Oh lord !
भोः + देवाः = भो देवाः *bhoḥ + devâḥ = bho devâḥ*, Oh gods !

But भोः + छेत्तः = भोश्छेत्तः *bhoḥ + khattah = bhos khattah*, Oh
cutter !

The same applies to the interjections भगोः *bhagoḥ* and अघोः

स्वर् *svar*, heaven ; अहर् *ahar*, day ; voc. sg. of nouns in च् *ri*, e. g.
पितर् *pitar*, father ; and some verbal forms from verbs in च् *ri*, as
अजागर् *agâgar*, 2. 3 sg. impf. of जागृ *gâgri*, to awake.

aghoḥ, really irregular vocatives of भगवत् bhagavat, God, and अघवत् aghavat, sinner

56 (90) Nouns ending in radical र r, retain the र r before the सु su of the loc. plur., and in compounds even before nouns beginning with hard letters.

Ex. वार् + सु = वार्षु vār + su = vārshu, in the waters; गिर् + पतिः = गीर्पतिः gir + patiḥ = gīrpatiḥ, lord of speech.

In compounds, however, like गीर्पतिः gīrpatiḥ, the optional use of Visarga is sanctioned. गीःपतिः gīḥpatiḥ.

57 (91). इ kh at the beginning of a word, after a final short vowel, and after the particles आ â and मा mâ, is changed to क् kh.

Ex. तव + छाया = तव क्छाया tava + khâyâ = tava kkhâyâ, thy shade; मा + छिदत् = मा क्छिदत् mâ + khidat = mâ kkhidat, let him not cut; आ + छादयति = आक्छादयति â + khâdayati = âkkhâdayati, he covers.

After any other long vowel, this change is optional

बदरीछाया or बदरीक्छाया badarīkhâyâ or badarīkkhâyâ, shade of Badarîs

In the body of a word the change of इ kh into क् kh is necessary after both long and short vowels.

Ex. इच्छति ikkhati, he wishes; म्लेच्छः mlekḥkhah, a barbarian.

58 (92). Initial श s, not followed by a hard consonant, may be changed into इ kh, if the final letter of the preceding word is a hard consonant or न् n (for न n).

Ex. वाक् + शतम् = वाक्शतम् or वाक्कशतम् vāk + satam = vāk satam or vāk khatam, a hundred speeches; तत् + श्लोकेन = तच्छ्लोकेन tat + slokena = takḥkhlokēna, by that verse; धावन् + शशः = धावन्शशः or धावन्क्शशः dhāvan + sasaḥ = dhāvaṇ sasaḥ or dhāvaṇ khasaḥ, a running hare; अप् + शब्दः = अप्शब्दः or अप्क्शब्दः ap + sabdaḥ = apsabdaḥ or apḥkhabdaḥ, the sound of water.

59. Initial ह् h, after softening a preceding क् k, ट् t, त् t, प् p, is changed to the soft aspirate of the preceding letter.

Ex. वाक् + हि = वाग्धि vâk + hi = vâgghî, for speech; तत् + हि = तद्धि tat + hi = tad dhî, for this.

60 (92). If घ् gh, द् dh, ध् dh, भ् bh, or ह् h stand at the end of a syllable beginning with ग् g, ड् d, द् d, or ब् b, and lose their aspiration as final or otherwise, the initial consonants are aspirated by way of compensation¹.

Ex दुह् duh, a milker, becomes धुक् dhuk; विश्वगुध् visvagudh, all attracting, becomes विश्वघुत् visvaghut; बुध् budh, wise, becomes भुत् bhut.

Internal Sandhi.

61. The rules of internal Sandhi apply to the final letters of nominal and verbal bases before all terminations of declension (except those beginning with consonants of the middle base) and conjugation, before primary suffixes, and before secondary suffixes beginning with a vowel or य् y. They are best acquired by learning paradigms of nouns and verbs first. Many of these rules agree with those of external Sandhi; the most important of those which differ from external Sandhi are here added.

Final Vowels.

62 (110). In many cases before vowels इ i and ई î are changed to इय् iy; उ u and ऊ û to उव् uv; ऋ ri to रि ri; ॠ ri to इर ir, and after labials to उर ur.

Ex. भी + इ = भियि bhî + i = bhiyi; भू + इ = भुवि bhû + i = bhuvî; युयु + उ = युयुवुः yuyu + uḥ = yuyuvuḥ; नृ + अन्ते = न्रियन्ते

¹ Roots ending in a soft aspirate and beginning with ग् g, द् d, ब् b may be supposed to have had an initial aspirate also; see Grassmann in Kuhn's Zeitschrift, vol. xii, p 111 sqq.

$mri + ate = mriyate$; $गृ + अति = गिरति$ $grī + ati = girati$; $पपृ + इ = पपुरि$ $papṛi + i = papuri$.

63 (111). Final $चृ ri$ before consonant terminations is changed to $इर īr$; after labials to $ऊर ūr$.

Ex. $गृ grī$, to shout; passive $गीर्यते gīryate$; part $गीर्णः gīrṇah$
 $पृ pṛi$, to fill; pass. $पूर्यते pūryate$; part. $पूर्यः pūrṇah$

64 (112). $ए e$, $ऐ ai$, $ओ o$, $औ au$ are changed before suffixes beginning with vowels or $य् y$ to $अय् ay$, $आय् āy$, $अव् av$, $आव् āv$.

Ex $ने + अन = नयन$ $ne + ana = nayana$; $जे + य = जय्य$ $ge + ya = gayya$; $रै + ए = राये$ $rai + e = rāye$; $गो + ए = गवे$ $go + e = gave$; $गो + य = गव्य$ $go + ya = gavya$; $नौ + अः = नावः$ $nau + ah = nāvah$.

65 (143, 144). $इ i$ and $उ u$ preceding radical $र r$ or $व् v$ are generally lengthened when a consonant follows.

Ex. $दिव् + यति = दीव्यति$ $div + yati = dīvyati$; $गिर् + भिः = गीर्भिः$ $gir + bhiḥ = gīrbhiḥ$; $धुर + भिः = धूर्भिः$ $dhur + bhiḥ = dhūrbhiḥ$; $गिर् + स् = गीः$ $gir + s = gīḥ$.

Final Consonants.

66 (114). Nominal or verbal bases ending in consonants and followed by terminations consisting of a single consonant, drop the termination altogether, two consonants not being tolerated at the end of a word (29). The final consonants of the base are then treated like other final consonants:— $वाच् + स् = वाक्$ $vāc + s = vāk$, speech: nom. sg.; $प्राञ्च् + स् = प्राङ्$ $prāñc + s = prāṅ$, eastern: nom. sg. masc. Here $प्राञ्क्$ $prāñk$, which remains after the dropping of $स् s$, is, according to the same rule, reduced again to $प्राङ्$ $prāṅ$, the final nasal remaining guttural, because it would have been guttural if the final $क् k$ had remained. $सुवल् + स् = सुवल्$ $suval + s = suval$, well jumping. Here, after the dropping of $स् s$, there would remain $सुवल्क्$ $suvalk$; but as no word can end in two

consonants, this is reduced to सुवल suval. Before the middle terminations सुवल् suvalg assumes its middle form सुवल् suval. hence instr. plur सुवल्भिः suvalbhīḥ. अहन् + स = अहन् ahan + s = ahan, thou killedst: 2. p. sg. impf.; अद्वेष + त् = अद्वेद् advesh + t = advet, he hated. 3. p. sg. impf.; अदोह + त् = अधोक् adoh + t = adhok, he milked. 3. p. sg. impf.

67 (115). Final consonants of verbal and nominal bases generally remain unchanged before terminations beginning with vowels, nasals, and semivowels. Before terminations beginning with other letters, they follow the rules of external Sandhi, e.g. from वच् vak, to speak, वच्मि vakmi, वाच्य vākya, वचानि vakāni; but वक्ति vakti.

68 (116) Aspirates followed by terminations beginning with any letter (except vowels, semivowels, and nasals) lose their aspiration

Ex. मामथ् + ति = मामन्ति māmāth + ti = māmanti, 3. p. sg. pres. act. of the intensive मामथ् māmāth, he shakes much; रुन्ध् + ध्वे = रुन्ध्वे rundh + dhve = runddhve, 2 pl. pres. middle of रुन्ध् rudh, you impede; लभ् + स्ये = लप्स्ये labh + sye = lapsye, I shall take

But युध् + इ = युधि yudh + i = yudhi, loc. sing, in battle लोभ् + यः = लोभ्यः lobh + yaḥ = lobhyaḥ, to be desired; क्षुभ् + नाति = क्षुभ्नाति kshubh + nāti = kshubhnāti¹, he agitates.

Note—Two aspirates can never meet in Sanskrit.

69 (117). The initial त् t and थ् th of suffixes are softened after soft aspirates, and take the whole aspiration on themselves (i. e. the final aspiration, when lost before त् t, थ् th, cannot be thrown back).

Ex. लभ् + तः = लब्धः labh + taḥ = labdhaḥ, taken; रुन्ध् + थः = रुन्ध्थः rundh + thaḥ = runddhaḥ, you two obstruct; अबांद् + तम् = अबांद्धम् abāndh + tam = abānddham, 2. p. dual aor. 1. act you two bound.

¹ Contrary to 75, न् n does not in this case become ण् n after व् sh, by Pāṇini VIII. iv. 39.

Note (118)—If घ gh, द dh, ध dh, भ bh, ह h, at the end of a syllable, lose their aspiration before ध् dhv (not धि dhi), भ् bh, स् s, they throw their aspiration back on ग् g, इ d, ह d, ब् b at the beginning of the syllable (not on other letters). Cp. 60.

Ex. बुध् + स् = भुत् budh + s = bhut, knowing; भुद्भिः bhudbhih, instr. plur.; भुत्सु bhutsu, loc. plur.; अभुद्धम् abhuddhvam, 2 p. pl. aor. mid.

But दुग्धि dugdhi from दुह् duh, to milk, 2. sg. impv.

70 (122). Dentals after linguals become lingual.

Ex. इष् + त = इष्ट ish + ta = ishta; द्विष् + धि = द्विद्धि dvish + dhi = dviddhi; षट् + नाम् = षष्टाम् shaṭ + nām = shannām.

71. न् n after च् k and ज् g becomes ञ् ñ; but remains unchanged after श् s

Ex. यज् + न = यज्ञ yag + na = yagñā; but प्रश्नः prasnaḥ.

72 (133). न् n at the end of a nominal or verbal base, before sibilants (not before सु su of loc. pl.), is changed to Anusvāra.

Ex. जिघांसति gighāmsati, he wishes to kill, from हन् han.

But सुहिन् + सु = सुहिन्सु suhin + su = suhinsu.

73 (134). न् n remains unchanged before semivowels.

Ex. हन्यते hanyate, he is killed, from हन्; तन्वन् tanvan from तन् tan, stretching.

74 (135, 136). म् m remains unchanged before य् y, र् r, ल् l, but in the nom. sg., before middle terminations, or personal terminations beginning with म् m or व् v, it is changed to न् n.

Ex. काम्यः kāmyaḥ from कम् kam; ताम्रम् tāmram from तम् tam अम्लः amlaḥ from अम् am.

But प्रशान् prasān, nom. sg., प्रशान्भिः prasānbhiḥ, instr. plur., प्रशान्सु prasānsu, loc. pl., from प्रशाम् prasām; अगन्म aganma, we went, and अगन्व aganva, we two went, from गम् gam + म ma and गम् gam + व va.

75 (96). The dental न् n, followed by a vowel or न् n, म् m, य् y,

व् v, is changed into the lingual ण् n, if it is preceded by the linguals च्च ri, च्च ri, र् र, or श् sh, even though a vowel, a guttural, a labial, य् y, व् v, ह् h, or Anusvâra intervene.

Ex. नृ + नाम् = नृणाम् nri + nâm = nrinâm, of men; कर्णः karnah, ear; दूषणम् dûshanam, abuse (a vowel intervenes); वृंहणम् vrimhanam, nourishing (Anusvâra, ह् h, and a vowel intervene); अर्केण arkena, by the sun (guttural and vowel); क्षिप्नुः kshipnuh, throwing (vowel and labial); प्रेम्णा premnâ, by love (diphthong and labial); ब्रह्मण्यः brahmanyah, kind to Brahmans (vowel, ह् h, labial, vowel, न् n followed by य् y); निषण्णः nishannah, rested (न् n followed by न् n, which is itself assimilated to ण् n); प्रायेण prâyena, generally (vowel, य् y, vowel); अक्षरवत् aksharvat, having eyes (व् v follows).

But अर्चनम् arkanam, worship (palatal intervenes); अर्णवेन arnavena, by the ocean (lingual intervenes); दर्शनम् darsanam, a system of philosophy (श् s is palatal); अर्धेन ardhena, by half (ध् dh is dental); कुर्वन्ति kurvanti, they do (न् n is followed by त् t); रामान् râmân, acc. pl., the Râmas (न् n is final).

Note—The number of intervening letters, it will be seen from the above examples, is not limited. In the word रामायण Râmâyana, for example, five letters (three vowels, a labial, and a semi-vowel) intervene between the र् र and the ण् n.

Table showing the Changes of न् n into ण् n.

च्च ri, च्च ri, र् र, श् sh,	in spite of intervening Vowels, Gutturals (including ह् h and Anusvâra), Labials (including व् v), and य् y,	change न् n into ण् n	if there follow Vowels, or न् n, म् m, य् y, व् v.
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76 (100). A dental स् s¹ followed by a vowel, or by त् t, थ् th, न् n, म् m, य् y, व् v, is changed into the lingual ष् sh, if it is immediately preceded by क् k, र् r, ल् l, or by any vowel except अ a or आ â, either immediately or with Anusvâra, Visarga, or ष् sh intervening.

Ex. सर्पिः sarpih, clarified butter (स् s being final does not change to ष् sh); सर्पिषा sarpiṣhâ, inst. sg.; सर्पिषि sarpiṣhi (Anusvâra intervenes); सर्पिषु sarpiṣhu (Visarga intervenes) or सर्पिष्वु sarpiṣshu (ष् sh intervenes); वाक् वâkshu, loc. plur. of वाक् vâk, speech; गीर्षु gîrshu, loc. plur. of गिर् gr, speech; कमल् + सु = कमल् सु kamal + su = kamalshu; ध्रोक्ष्यति dhrokshyati, fut. of द्रुह् druḥ, to hate (here ह् h is changed, by 69, note, to क् k, the aspiration being thrown on the initial ह् d).

Table showing the Changes of स् s into ष् sh.

Any Vowels except अ, आ â, (in spite of inserted Anusvâra, Visarga, or sibilant intervening, also क् k, र् r, ल् l if immediately preceding,	change स् s into ष् sh	if there follow Vowels, or त् t, थ् th, न् n, म् m, य् y, व् v.
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Note—These two rules should be thoroughly acquired, since the change from the dental n and s to the lingual must constantly be made in declension and conjugation. They are best learned by comparing them and noting the following points:—

1. स् s must be followed by the same letters as न् n, + त् t and थ् th.

¹ This rule applies to the स् s of suffixes and terminations, not to radical स् s. Hence सुपिसौ supisau, because the स् s belongs to the root पिस् pis.

- 2 The change is caused by the same lingual letters, रि रि (included in the vowels), र r , श् sh (included in the intervening letters), क् k , ल् l , and the vowels except अ a and आ â .
- 3 The consonants which change the स् s must precede *immediately* (this is not necessary in the case of न् n), while the vowels admit of intervening letters in both cases.

77 (125). श् s before त् t becomes ष् sh .

Ex. दृश् dris + त ta becomes दृष्ट drishta (70).

श् s before other consonants follows the rules of external Sandhi.

78 (132). The final स् s of roots becomes त् t before the स् s of the *general* tenses (135); e.g. वस् vas , to dwell, वत्स्यति vatsyati , 3. sg. fut. act. The same change takes place in the middle cases of the suffix वस् vas (102).

79 (127). ह् h before स् s , and in roots which begin with ह् h before other consonants also, is treated like ष् gh ; e.g. लेह् + सि = लेखि $\text{leh} + \text{si} = \text{lekshi}$; दह् + स्यति = धक्ष्यति $\text{dah} + \text{syati} = \text{dhakshyati}$ (69, note); दह् + त = दग्ध $\text{dah} + \text{ta} = \text{dagdha}$ (69).

In other roots त् t , थ् th , ध् dh , following ह् h , are changed to द dh , the ह् h is dropped, and a preceding short vowel lengthened.

Ex. लिह् + तः = लीढः $\text{lih} + \text{tah} = \text{lîdhah}$; रोह् + तुम् = रोदुम् $\text{roh} + \text{tum} = \text{rodhum}$.

Note—Exceptions to this are नह् + तः = नद्धः $\text{nah} + \text{tah} = \text{naddhah}$; दृह् + तः = दृढ $\text{drîh} + \text{ta} = \text{dridha}$; वह् + तुम् = वोदुम् $\text{vah} + \text{tum} = \text{vodhum}$; सह् + तुम् = सोदुम् $\text{sah} + \text{tum} = \text{sodhum}$.

CHAPTER III.

DECLENSION.

80. Declension is most conveniently treated under three heads:—

1. Nouns and adjectives; 2. numerals; 3. pronouns.

81 (149). In Sanskrit there are —

a Three genders: masculine, feminine, and neuter.

b. Three numbers: singular, dual, and plural

c **Eight cases:** nominative, vocative, accusative, **instrumental**, dative, ablative, genitive, **locative**.

Note—It is important to know the cases in this order, because it is the only arrangement by which such cases as are identical in form, either in the singular, the dual, or the plural, may be grouped together.

82 (152). Declension consists in the addition of case-terminations to the stem or base.

The normal case-terminations are —

SINGULAR			DUAL.		PLURAL.			
	M. F.	N.		M. F.	N.	M. F.	N.	
N.	स् s	म् m	}	औ au	ई î	}	अस् as	इ १ ^२
V. ^१	—	म् m						
A.	अम् am		}	भ्याम् bhyâm		}	भिस् bhis	भ्यस् bhyas
I.	आ â							
D.	ए e							
Ab.	अस् as		}	ओस् os		}	आम् âm	सु su
G.	अस् as							
L.	इ i							

Note 1 The vocative is the same as the nominative in all numbers *except the masc. and fem. sing.* of vowel stems generally and *the masc sing.* of consonant stems in at, an, in, as, yas, vas.

Note 2. The nom. acc. voc pl. neut (which ends in इ १) inserts a nasal before a final consonant of the base. This nasal is determined by the consonant which follows it; hence इ ण before gutturals, ञ् ण before palatals, ए न before linguals, न् न before dentals, म् म before labials, Anusvâra before sibilants and ह् ह. Neuters ending in a nasal or a semivowel do not insert the nasal in the plural.

83 (179). An important distinction in nominal and adjectival bases (chiefly bases ending in consonants) is that between **strong** and **weak** cases.

If bases have *two* forms, **strong** cases and **weak** cases are distinguished.

If bases have *three* forms, **strong** (Aṅga), **middle** (Pada), and **weakest** (Bha) are distinguished.

Note—Difference of accent is the cause of the distinction. The stem always being accented in the strong cases, naturally preserved its full form, while the accent having originally rested on the terminations in the weak cases, the stem was consequently shortened. The last vowel of the base is often shortened in the vocative, because the accent is **always** on the first syllable¹.

84 (179). The strong cases are.—

Nom. voc. acc. sing.	} of masculine nouns
Nom. voc. acc. dual	
Nom. voc. (not acc.) plu	
Nom. voc. acc. plural only of neuters .	

All the other cases are weak.

When there are *three* bases, the middle cases are those the terminations of which begin with a consonant (i. e. भ्याम् bhyâm,

¹ For the sake of brevity, the accent of the *nom. sg. du. pl.* only is, as a rule, given in the paradigms.

² Nearly all nouns with changeable bases form the feminine in ई १ (105, 4).

भिः bhiḥ, भ्यः bhyaḥ, सु su). The weakest are all the remaining weak cases (viz. those of which the terminations begin with vowels); e. g. प्रत्यंचौ pratyāṅkau, nom. dual (strong base प्रत्यञ्च pratyāṅk); प्रत्यग्भिः pratyagbhiḥ (middle base प्रत्यच् pratyak); प्रतीचोः pratīkoḥ, gen. dual (weakest base प्रतीच् prātīk)

In neuters with three bases the nom. voc. acc. singular is middle, the nom. voc. acc. dual weakest; e. g. nom. voc. acc. sg. प्रत्यक् pratyak, nom. voc. acc. du प्रतीची prātīkī, nom. voc. acc. pl. प्रत्यञ्चि pratyāṅki. The other cases are as in the masculine.

NOUNS AND ADJECTIVES.

85 (153). This declension may conveniently be divided into two classes:—

I. Bases ending in consonants.

A. Unchangeable bases.

B. Changeable bases.

II. Bases ending in vowels.

A. In अ a and आ â.

B. In इ i and उ u.

C. In ई ī and ऊ ū

D. In ऋ ri.

E. In ऐ ai, ओ o, औ au.

Note—In order to avoid confusing the minds of beginners, it is advisable to commence with the bases in consonants, because these add the case-terminations given in 82 without modification. Some grammars begin with the vowel declension in अ a (II. A.), since this is the most important, containing as it does the majority of all the declined bases of the language. But the wide deviation of its endings from the normal terminations makes it objectionable to begin with them.

A. Unchangeable Bases.

86 (151, 153). These bases may end in all consonants except इ ण, ञ् ण, य् य. The bases are liable to such changes only as are

required by the rules of Sandhi before the terminations. Masculines and feminines ending in the same consonant are inflected exactly alike. The neuters are different (as in the other declensions) in the nom. voc. acc. of all numbers.

The स् s of the nom. sing. masc. and fem. is always dropped, because no word may end in two consonants (29).

The voc. sg. m. and f. is the same as the nom. except in bases in (derivative) अस् as (95).

On the insertion of the nasal in the nom. voc. acc. pl. neut., see 82, note 2.

87. Bases in the first four letters of the guttural, the lingual, the dental, and the labial classes (see 5) end in क् k, ट् t, त् t, प् p (cp. 28) respectively in the nom. sg. and before the loc. pl. suffix सु su, and in ग् g, ड् d, ब् b respectively before the terminations beginning with भ् bh. They retain their original sound before vowel terminations.

Bases in Gutturals.

88 (155). Paradigm. चित्रलिख् kītralīkh, painter (चित्र kītra, picture, √लिख् līkh, to paint).

	SG. M. F.	DU. M. F.	PL. M. F.
N.V.	चित्रलिक् -līk	चित्रलिखौ -līkhau	चित्रलिखः -līkhaḥ
A.	चित्रलिखम् -līkham		
I.	चित्रलिखा -līkhā	चित्रलिख्याम् -līgbbhyām	चित्रलिग्भिः -līgbbhīḥ
D.	चित्रलिखे -līkhé		चित्रलिग्भ्यः -līgbbhyaḥ
Ab } G. }	चित्रलिखः -līkhāḥ		
L.	चित्रलिखि -līkhī		चित्रलिखाम् -līkhām
		चित्रलिखोः -līkhóḥ	चित्रलिख्युः -līkshú (76)

NEUTER.

	SG.	DU.	PL.
N.A.V.	चित्रलिक् -līk	चित्रलिखी -līkhī	चित्रलिखि -līkhi

Note—In the paradigms of regular nouns with unchangeable bases it will be sufficient to remember the nom. sing., nom. instl. loc. pl., and nom. pl neut

Bases in Dentals¹ and Labials.

89 (157). These are declined like चित्रलिख् *kitralikh*.

BASE.	NOM.SG.	NOM PL.M.F.	INSTR PL.	LOC.PL.	NOM PL N.
हरित् <i>harít</i> , green, m f. n	हरित् <i>harít</i>	हरितः <i>harítaḥ</i>	हरिद्भिः <i>harídbhīḥ</i>	हरित्सु <i>harítsu</i>	हरिंति <i>harínti</i>
अग्निमय् <i>agnimáth</i> , fire-kindling, m.f.n.	अग्निमत् <i>agnimát</i>	अमयः <i>-máthaḥ</i>	मद्भिः <i>-madbhīḥ</i>	मत्सु <i>-matsú</i>	मंयि <i>-mánthi</i>
सुहृद् <i>suhríd</i> , friendly, m. f. n.	सुहृत् <i>suhrít</i>	सुहृदः <i>suhrídaḥ</i>	सुहृद्भिः <i>suhrídbhīḥ</i>	सुहृत्सु <i>suhrítsú</i>	सुहृंदि <i>suhrín̄di</i>
बुध् <i>budh</i> , knowing, m. f. n.	भुत् <i>bhút</i>	बुधः <i>búdhaḥ</i>	भुद्भिः <i>bhudbhīḥ</i>	भुत्सु <i>bhutsú</i>	बुंधि <i>búndhi</i>
गुप् <i>gup</i> , guardian, m. f. n.	गुप् <i>gúp</i>	गुपः <i>gúpaḥ</i>	गुब्भिः <i>gubbhīḥ</i>	गुप्सु <i>gupsú</i>	गुंपि <i>gúmpi</i>
ककुब् <i>kakúbh</i> , region, f.	ककुप् <i>kakúp</i>	ककुभः <i>kakúbhaḥ</i>	ककुब्भिः <i>kakúbhīḥ</i>	ककुप्सु <i>kakúpsu</i>	ककुंभि <i>-kakúmbhi²</i>

Bases in Palatals.

90 (158). The palatals (च् *k*, क् *kh*, ज् *g*, ग् *gh*) must be treated separately from the other four classes, because they undergo a change of organ as well as of quality (30, 31) in the nom. sg. and before terminations beginning with consonants (28, 3). They are retained (except क् *kh*) only when followed by a vowel.

१. च् *k*³ is changed to क् *k* or ग् *g*

Base जलमुच् *galamúk*, masc. cloud (water-dropping).

¹ There are hardly any bases ending in linguals.

² Used as a neuter at the end of a compound adjective.

³ Bases ending in अच् *ak* are changeable (104, III).

NOM. SG.	NOM. PL.	INSTR. PL.	LOC. PL.	NOM. PL. N.
जलमुक्	जलमुचः	जलमुग्भिः	जलमुक्षु	जलमुंचि
galamúk	galamúkah	galamugbhíh	galamukshú	galamúñhi

Like जलमुक् *galamuk* are declined वाक् *vâk*, f. speech; त्वक् *tvaḥ*, f. skin; रुक् *ruk*, f. light; स्रुक् *sruk*, f. ladle.

Note (159)—The special bases कुञ्च *kruñk*, curlew, प्राञ्च *prāñk*, worshipping, वृश्च *vrisk*, cutting, are respectively declined in the nom. sg., nom. instr. loc. pl. thus —

कुङ्	कुञ्चः	कुङ्भिः	कुङ्क्षु
क्रुं	क्रुञ्चः	क्रुंभिः	क्रुंक्षु
क्रुं	क्रुञ्चः	क्रुंभिः	क्रुंक्षु
क्रुं	क्रुञ्चः	क्रुंभिः	क्रुंक्षु
वृट्	वृश्चः	वृट्भिः	वृट्सु
वृट्	वृश्चः	वृट्भिः	वृट्सु
वृट्	वृश्चः	वृट्भिः	वृट्सु
वृट्	वृश्चः	वृट्भिः	वृट्सु

2 (160). छ *hh* is changed to ट् *t* when final and before consonants, but to श् *s* before vowels.

BASE.	NOM. SG.	NOM. PL.	INSTR. PL.	LOC. PL.	NOM. PL. N.
प्राश् <i>prākḥ</i> , an asker	प्राट्	प्राशः	प्राश्भिः	प्राट्सु	प्रांशि
	prāt	prāśah	prāśbhíh	prātsú	prāmSi

3 (161). ज् *g* is changed to क् *k* or ग् *g*.

BASE.	NOM. SG.	NOM. PL.	INSTR. PL.	LOC. PL.	NOM. PL. N.
रुज् <i>rug</i> , disease	रुक्	रुजः	रुग्भिः	रुक्षु	रुंजि
	rúk	rúgah	rugbhíh	rukshú	rúñgi
ऊर्ज् <i>ūrg</i> , strength	ऊर्क्	ऊर्जः	ऊर्ग्भिः	ऊर्क्षु	ऊर्ंजि
	ūrk	ūrgah	ūrgbhíh	ūrksú	ūrgi

Like रुज् *rug* are declined वणिज् *vanig*, m. merchant; भिषज् *bhiśhág*, m. physician; ऋत्विज् *ritvíg*, m. priest, स्रज् *srag*, f. garland; असृज् *ásrig*, n. blood.

Note 1. Nouns derived from any of the six roots—यज् *yag*, to sacrifice; भ्रज् *bhriagg*, to roast; भ्राज् *bhrâg*, to shine; राज् *râg*, to shine, to rule; मृज् *mrig*, to clean; सृज् *srig*, to emit, to create; also परिव्राज् *parivrâg*, a mendicant—change ज् *g* to ट् *t*

or इ *d*; e g nom. sg. and pl. of परिव्राज् parivrāḡ are परिव्राट् parivrāt, परिव्राजः parivrāḡah; सम्राज् samrāḡ, m. sovereign सम्राट् samrāt, सम्राजः samrāḡah; देवेज् devéḡ (from देव deva + यज् yag), worshipper of the gods: देवेट् devét, देवेजः devéḡah; भृज् bhrigg, roasting. भृट् bhrít, भृजः bhríḡgah.

Note 2. अवयाज् avayāḡ, a Vedic priest, is irregular in changing its base to अवयस् avayas in the nom. and before consonants:—

NOM SG	VOC SG	NOM. PL.	INSTR. PL.	LOC. PL.
अवयाः	अवयाः or अवयः	अवयाजः	अवयोभिः	अवयःसु
avayāḥ	ávayāḥ or ávayah	avayāḡah	avayóbhiḥ	avayāḥsu

4. Bases in र् *gh*, which are rare, change र् *gh* to क् *k* or ग् *g*.

Bases in Nasals.

91 (154). 1. No base ends in इ *ñ* or ञ् *ṇ* (86).

2. Bases in ण् *n* undergo no change.

Base सुगण् sugán, a ready reckoner, m. f. n. (सु su, well, and गण् gan, to count).

NOM SG.	NOM PL	INSTR PL.	LOC. PL.	NOM. PL. N.
सुगण्	सुगणः	सुगणिभः	सुगणसु	सुगणि
sugán	sugánaḥ	sugánbhiḥ	sugánsu	sugáni (82, n. 2)

3. Bases in न् *n* are changeable, and will be treated in 99, 102.

4 (178). Bases in the labial nasal म् *m* change म् *m* to न् *n* in the nom. sg. and before consonants. The म् *m* is retained before vowels.

BASE	NOM SG.	NOM PL.	INSTR PL.	LOC. PL.
प्रशाम् prasām, mild, m. f.	प्रशान्	प्रशानः	प्रशान्भिः	प्रशान्सु
	prasān	prasāmaḥ	prasānbhiḥ	prasānsú

Bases in Semivowels.

92 (164). 1. No base ends in य् *y* or (practically) in व् *v*¹.

2 Bases in ल् *l* undergo no modification.

¹ See decl. of दिव् div, 106.

3. Bases in र r are regular, except that इ i and उ u, preceding the र r, are lengthened if the र r is final or followed by a consonant. In the loc. pl. the र r (being radical) remains unchanged before षु shu (56)

BASE	NOM VOC SG	NOM. PL	INSTR PL.	LOC PL
गिर gir, f voice	गी: gīh	गिर: gírah	गीभिः gîrbhîh	गीर्षु gîrshú
पुर pur, f. town	पू: pūh	पुर: púrah	पूर्भिः pûrbhîh	पूर्षु pûrshú
वार vār, n. water	वा: vāh	वारि vāri	वाभिः vârbhîh	वार्षु vārshú
द्वार dvār, f. door	डा: dvāh	द्वार: dvārah	द्वारभिः dvârbhîh	द्वार्षु dvārshú

Bases in Sibilants (श् s, ष sh, क्ष ksh) and ह h.

93 (174). Bases in श् s, ष sh, क्ष ksh, and ह h change these letters to ट t when final and before consonants (cp. 28, 5 and 6).

BASE.	NOM SG	NOM PL	NOM PL. N.	INSTR PL.	LOC PL.
विश् vîs, m. f. n. one who enters	विट् vít	विशः vîsah	विंशि vîmsi	विड्भिः vidbhîh	विट्सु vitsú
द्विष् dvîsh, m. f. n. hating	द्विट् dvít	द्विषः dvîshah	द्विंशि dvîmshi	द्विड्भिः dvidbhîh	द्विट्सु dvitsú
तक्ष taksh, m. f. n. paring	तट् tát	तक्षः tákshah	तंक्षि támkshi	तड्भिः tadbhîh	तट्सु tatsú
गुह guh, m. f. n. covering	घुट् ghút	गुहः gúhah	गुंहि gúmhi	घुड्भिः ghudbhîh	घुट्सु ghutsú

94 (174). Exceptions.

1. Bases in श् s.

a. Bases derived from दिश् dis, to show, दृश् dris, to see, and स्पृश् spris, to touch, change श् s to क् k; e. g. दिश् dis, f a country.

NOM. SG.	NOM. PL.	NOM PL. N.	INSTR. PL.	LOC PL.
दिक् dík	दिशः dísah	दिंशि dímsi	दिग्भिः digbhîh	दिक्षु dikshú

b. Bases from नश् nas, to destroy, change श् s to ट t or क् k ;
e. g. जीवनश् gīvanás, m. f. n. life-destroying .

NOM SG.	INSTR PL.	LOC PL.
जीवनट् or °नक्	°नद्भिः or °नग्भिः	°नट्सु or °नक्षु
gīvanát or -nák	-nadbbhík or -nagbbhík	-natśú or -nakshú

c. पुरोडाश् purodās, an offering, or a priest, is irregular, being declined like अवयाज् avayāg (90, 3, n. 2) .

NOM SG.	NOM. PL.	INSTR PL
पुरोडाः purodāḥ	पुरोडाशः purodāśah	पुरोडोभिः purodóbbhiḥ

2. Bases derived from धृष् dhrish, to dare, change ष् sh to क् k ;
e. g. दधृष् dadhrish, bold :

NOM. SG	NOM. PL.	NOM. PL. N.	INSTR PL.	LOC. PL.
दधृक्	दधृवः	दधृषि	दधृग्भिः	दधृक्षु
dadhrík	dadhríśah	dadhrímshi	dadhrígbbhík	dadhríkshu

3 Bases in ह् h.

a. Bases from roots ending in ह् h, and beginning with ह् d, change ह् h to क् k ; also उष्णिह् ushnih, a metre ; e. g. दुह् duh, m f. n. milking :

NOM SG	NOM PL	NOM. PL. N.	INSTR PL.	LOC PL.
धृक् dhúk	दुहः dúhaḥ	दुंहि dúmhi	धृग्भिः dhugbbhík	धृक्षु dhukshú

b. Bases derived from the roots दुह् druh, to hate, मुह् muh, to confound, स्निह् snih, to love, स्नुह् snuh, to spue, change ह् h to ट t or क् k ; e. g. दुह् druh, m. f. n. hating :

NOM. SG.	NOM. PL	NOM PL.N.	INSTR. PL.	LOC. PL.
धृट् or धृक्	दुहः	दुंहि	धृद्भिः or धृग्भिः	धृट्सु or धृक्षु
dhrút or dhrúk	drúhaḥ	drúmhi	dhrudbbhík or dhrugbbhík	dhrutśú or dhrukshú

c. Bases from नह् nah, to bind, change ह् h to त् t ; e. g. उपानह् upánah, f. a shoe

NOM SG.	NOM PL.	INSTR. PL	LOC. PL.
उपानत्	उपानहः	उपानद्भिः	उपानत्सु
upánát	upánáhaḥ	upánádbbhík	upánátśu

Bases in the Dental Sibilant स् s.95 (165). **I. Bases in अस् as, इस् is, उस् us.**

In these bases it is important to distinguish the **derivative** from the **radical**¹.

The following rules must be carefully noted.

- 1 Derivative अस् as is lengthened in the nom (**not vocative**) sing masc. and fem. (**not neuter**).
- 2 Derivative इस् is and उस् us remain unchanged.
3. Derivative अस् as, इस् is, उस् us lengthen their vowel (besides nasalizing it) in the nom. voc. acc pl
4. Derivative इस् is and उस् us before vowels become इष् ish and उष् ush (76).

These rules are reversed in the case of **radical** अस् as, इस् is, उस् us; in other words, (1) अस् as remains unchanged in the nom. sg. masc and fem., while (2) इस् is and उस् us are lengthened (**voc. and neut. also**); (3) the vowel of the nom. voc. acc. pl. neut. is never lengthened; (4) इस् is and उस् us remain unchanged before vowels.

Note—Rad. इस् is and उस् us (**not अस् as**) are lengthened before consonant terminations; अस् as always becomes ओ o before भ bh.

	NOM SG.	VOC SG	NOM PL	INSTR.PL.	LOC.PL.	NOM.PL.N.
Der. सुमनस् sumánas	सुमनाः	०नः	०नसः	०नोभिः	०नःसु	०नांसि
kind, m. f. n.	sumánâh	-nah	-nasah	-nobhih	-nahsu	-nâmsi

¹ It is easy to recognise a radical as, is, us, by remembering that all roots being monosyllabic, only one syllable must remain after prefixes are detached; e. g. सुतुस् sutus, well-sounding, from सु su, well, and तुस् tus. But सुमनस् sumanas, well-minded, from सु su, well, and मनस् manas, mind, from मन् man, to think, + अस् as.

	N.V SG.	NOM PL.	INSTR PL	LOC PL	NOM PL.N
Rad. पिंडग्रस् pinda-grás eating a mouthful, m.f.n	०ग्रः	०ग्रसः	०ग्रोभिः	०ग्रःसु	०ग्रंसि
	-gráh	-grásah	-grobhíh	-grahsú	-grámsi
Der. सुज्योतिस् sugyotís well-lighted, m. f. n	०तिः	०तिषः	०तिभिः	०तिःषु	०तींषि
	-tíh	-tíshah	-tírbhíh	-tíhshu	-tímshi
Rad. सुपिस् supís well-walking, m. f. n.	०पीः	०पिसः	०पीभिः	०पीःषु	०पिंसि
	-píh	-písah	-pírbhíh	-píhshú	-pímsi
Der. दीर्घायुस् dīrghāyus long-lived, m. f. n.	०युः	०युषः	०युभिः	०युःषु	०यूंषि
	-yuh	-yushah	-yurbhíh	-yuhshu	-yūmshi
Rad. सुतुस् sutús well-sounding, m. f. n.	०तः	०तुसः	०तूभिः	०तूःषु	०तूंषि
	-tíh	-túsah	-túrbhíh	-tíhshú	-tūmsi

Note 1 (173). ध्वस् dhvas (from ध्वस् dhvams, to fall) and स्रस् sras (from स्रस् srams, to fall) when used at the end of compounds change their स् s to त् t in the nom. and voc. sg., and before terminations beginning with consonants.

NOM. VOC.	NOM. PL.	INSTR PL.	LOC. PL.
पर्यध्वत्	पर्यध्वसः	पर्यध्वद्भिः	पर्यध्वत्सु
parṇadhvát	parṇadhvásah	parṇadhvadbhíh	parṇadhvatsú

Note 2. Nouns derived from desideratives (193), though ending in derivative इस् is¹, lengthen the vowel in the nom. sg. m. f. n., and before consonants. In the neut. pl. no nasal is inserted.

NOM. M.F.N.	NOM. PL.	INSTR. PL.	LOC. PL.	NOM. PL. N.
पिपटीः	पिपटीषः	पिपटीभिः	पिपटीःषु	पिपटींषि
pipatíh	pipatíshah	pipatíh bhíh	pipatíhshu	pipatíshi

Note 3. आशिस् ásis, f. blessing, is declined · nom. voc. आशीः áśíh, nom. pl. आशिषः áśíshah, pl.n. आशींषि áśímshi, instr. आशीभिः áśírbhíh, loc. आशीःषु áśíhshu or आशीष्यु áśíshshu. (This optional

¹ In this case the इस् is is not one suffix, i. e. पिपटिस् pipatíh = pipatí + i + s. Hence, probably, the difference of treatment

spelling applies to the loc. pl. of all unchangeable bases in स् s preceded by a vowel. मनःसु or मनस्सु; सुतूःषु or सुतूष्षु; दोःषु or दोष्षु; cp. 49, 3.)

II. Bases in स् s preceded by other vowels (very few).

BASE.	NOM.SG.	NOM.PL.	NOM.PL.N.	INSTR PL.	LOC PL
चकास् kakâs, splen- did, m. f. n.	चकाः kakâh	चकासः kakâsah	चकांसि kakâmsi	चकाभिः kakâbhih	चकाःसु kakâhsu
दोस् dos, arm, m (n)	दोः dōh	दोषः dōshah	दोषि dōmshi	दोभिः dōrbhih	दोःषु dōhshu
चिकीर्स् kīkîrs, desir- ous of acting, m.f.n.	चिकीः kīkîh	चिकीर्षः kīkîrshah	चिकीर्षि kīkîrshi	चिकीर्भिः kīkîrbhih	चिकीर्षु kīkîrshu
सुहिंस suhîms, one who strikes well, m. f. n.	सुहिन् suhîn	सुहिंसः suhîmsah	सुहिंसि suhîmsi	सुहिन्भिः suhînbhih	सुहिन्सु suhînsu

B. Changeable Bases.

96. Regular changeable bases end in त् t, न् n, स् s, or च् k.

Those in त् t end in अत् at (मत् mat, वत् vat)

Those in न् n end in अन् an (मन् man, वन् van) or इन् in (मिन् min, विन् vin).

Those in स् s end in यस् yas (comparatives) or वस् vas (perf. participles active).

Those in च् k are derived from अच् ak, to move.

Of these bases, those in अत् at, इन् in, and यस् yas have two forms, i. e. strong and weak cases; those in अन् an, वस् vas, and च् k have three forms, i. e. strong, middle, and weakest cases (83).

97 (182).

Nouns with two Bases.

1. Bases in अत् at.

a. **Present Participles** in अत् at (masc. and neut) The strong base is in अन्त ant, the weak in अत् at.

Base अदत् adát, eating, from अद् ad, to eat.

SINGULAR.		DUAL.	PLURAL.
		MASCULINE.	
N V	अदन् adán	अदंतौ adántau	अदंतः adántaḥ
A.	अदंतम् adántam	अदंतौ adántau	अदतः adatáḥ
I.	अदता adatá	अदभ्याम् adádbhyâm	अदद्भिः adádbhiḥ
D.	अदते adaté		अदद्भिः adádbhyaḥ
Ab.	अदतः adatáḥ		
G		अदतोः adatóḥ	अदताम् adatám
L.	अदति adatí		अदत्सु adátsu

NEUTER.

N.A.	अदत् adát	अदती adatí	अदन्ति adánti
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Note (186) — महत् mahat, great, originally a present participle, forms its strong base in अन्तँ ánt.

N	महान् mahán	N V. pl m	°हन्तिः -hántaḥ	n. °हन्ति -hánti
A.	महान्तम् mahántam		°हतः -hatáḥ	
I.	महता mahatá		°हद्भिः -hádbhiḥ	
V.	महन् máhan			

98 (187) b. Bases in मत् mat and वत् vat (which are adjectives, meaning 'possessed of,' 'having') differ from those in अत् at solely in lengthening the vowel in the N. sg. masc.

अग्निमत् agnimát, having fire.

N. sg.	अग्निमान् -mān	N. V. pl.	°मन्तः -mántaḥ	n. °मन्ति -mánti
A.	अग्निमन्तम् -mántam		°मतः -matáḥ	
V.	अग्निमन् -man			

ज्ञानवत् *gñānavát*, having knowledge

N. ज्ञानवान् *gñānavān*

N.V. ज्ञानवतः *gñānavántaḥ*

V. ज्ञानवन् *gñānavan*

A. ज्ञानवतः *gñānavatáḥ*

Note 1 (188)—भवत् *bhávāt*, when it means 'Your Honour,' is declined like ज्ञानवत् *gñānavát* (the voc. is भवन् *bhāvan* or भोः *bhoḥ*); when it means 'being,' pres. part. of भू *bhū*, it is regular (like अदत् *adat*).

Note 2 (190)—कियत् *kíyat*, how much? and इयत् *íyat*, so much, are declined like nouns in मत् *mat*: N. कियान् *kíyān*, V. कियन् *kíyan*.

99 (203). 2. **Bases in इन् in.**

These form their weak base by dropping the न् *n* (but only before consonants)

They drop the न् *n* in the N. sg. m. and n., and lengthen the vowel in the N. masc., lengthening it also in the N. A. V. pl. neut

MASCULINE.

N. sg. धनी *dhaní*

pl. धनिनः *dhanínāḥ*

A. धनिनम् *dhanínam*

धनिनः *dhanínāḥ*

I. धनिना *dhanínā*

धनिभिः *dhaníbhiḥ*

V. धनिन् *dhanin*

NEUTER.

N. A. धनि *dhaní*

धनीनि *dhaníni*

V. धनि *dháni* or धनिन् *dhánin*

100 (206). 3 **Bases in ईयस् *íyas*** (comparative suffix) form their strong cases from ईयांस *íyāms*. Base गरीयस् *garíyas*, heavier.

SINGULAR.

MASCULINE.

PLURAL.

N. गरीयान् *garíyān*

N.V. गरीयांसः *garíyāmsaḥ*

A. गरीयांसम् *garíyāmsam*

A. गरीयसः *garíyasaḥ*

V. गरीयन् *garíyan*

I. गरीयसा *garíyasā*

गरीयोभिः *garíyobhiḥ*

NEUTER.

N. A. गरीयः gáriyah

गरीयसी gáriyasi

गरीयांसि gáriyâmsi

Nouns with three Bases.

101 (204). 1. **Participles of the reduplicated perfect in वस् vas.** The strong base is वांस् vâms; the middle, वत् vat; the weak, उष् ush¹.

रुद्वस् 1urudvâs, having wept, from रुद् rud, to weep.

MASCULINE.

N. रुद्वान् 1urudvân

N.V. °द्वांसौ -dvâmsau

N.V. °द्वांसः -dvâmsah

A. रुद्वान्सम् 1urudvâmsam

°द्वांसौ -dvâmsau

°दुषः -dúshah

V. रुद्वन् 1urudvan

I. रुदुषा 1urudúshâ

°द्वयाम् -dvâdbhyâm

L. रुदुषि 1urudúshi

°दुषोः -dúshoh

NEUTER.

N. रुद्वत् 1urudvât

°दुषी -dúshî

°द्वांसि -dvâmsi

Note 1 (205)—Participles in वस् vas, which insert an इ i between the reduplicated root and the termination, drop the इ i whenever the termination वस् vas is changed to उष् ush, but **radical** इ i or ई î is never dropped in this case. Hence the I. sg. of तस्थिवान् tasthivân, from स्था sthâ, to stand, is तस्थुषा tasthushâ, but of निनीवान् ninivân it is निन्युषा ninyushâ.

¹ The स् s of वस् vas is changed to त् t before स् s and भ् bh, as in वत्स्यामि vatsyâmi, future of वस् vas, to dwell (+ स्यामि syâmi). उष् ush is deduced from वस् vas. Unaccented व va commonly becomes उ u. उस् us before vowels regularly becomes उष् ush.

The following examples of reduplicated perfect participles (cp. 183, note 2) may be useful:—

MIDDLE BASE.	NOM. SG.	NOM. PL.	ACC. PL.	INSTR. PL.
शुश्रुवस् <i>susruvās</i> , having heard	शुश्रुवान् <i>susruvān</i>	शुश्रुवांसः <i>susruvāmsaḥ</i>	शुश्रुवुषः <i>susruvūṣaḥ</i>	शुश्रुवद्भिः <i>susruvādbhiḥ</i>
पेचिवस् <i>pekivās</i> , having cooked	पेचिवान् <i>pekivān</i>	पेचिवांसः <i>pekivāmsaḥ</i>	पेचुषः <i>pekūṣaḥ</i>	पेचिवद्भिः <i>pekivādbhiḥ</i>
जग्मिवस् <i>gagmivās</i> , having gone	जग्मिवान् <i>gagmivān</i>	जग्मिवांसः <i>gagmivāmsaḥ</i>	जग्मुषः <i>gagmūṣaḥ</i>	जग्मिवद्भिः <i>gagmivādbhiḥ</i>
जगन्वस् <i>gaganvās</i> ¹ , having gone	जगन्वान् <i>gaganvān</i>	जगन्वांसः <i>gaganvāmsaḥ</i>	जग्मुषः <i>gagmūṣaḥ</i>	जगन्वद्भिः <i>gaganvādbhiḥ</i>
जघ्निवस् <i>gaghnivās</i> , having killed	जघ्निवान् <i>gaghnivān</i>	जघ्निवांसः <i>gaghnivāmsaḥ</i>	जघ्नुषः <i>gaghnūṣaḥ</i>	जघ्निवद्भिः <i>gaghnivādbhiḥ</i>
जघन्वस् <i>gaghanvās</i> , having killed	जघन्वान् <i>gaghanvān</i>	जघन्वांसः <i>gaghanvāmsaḥ</i>	जघ्नुषः <i>gaghnūṣaḥ</i>	जघन्वद्भिः <i>gaghanvādbhiḥ</i>

Note 2. Beginners are apt to confound this *reduplicated* perf. act. participle with the active participle formed by adding the suffix वत् *vat* to the perf. passive participle; e g. कृत *kritá*, pf. pt. pass., done, कृतवत् *kritávat*, having done. N. कृतवान् *kritāvān*, A. कृतवन्तम् *kritāvantam*. The cause of the confusion is that both end in °वान् *vān* in the N. sg.

102. 2. **Bases in अन् *an* (अन् *an*, मन् *man*, वन् *van*).**

Their strong base is आन् *ân*; their weakest, न् *n*; and their middle base अ *a*.

The N. sg. masc. has आ *â*, neut. अ *a* (cp. the bases in इन् *in*).

If the suffixes मन् *man* and वन् *van* are immediately preceded by a consonant, they do not drop their अ *a* in the weakest cases. This is to avoid the concurrence of three consonants, though the rule does not apply to bases in simple अन् *an*. Hence आत्मना *âtmanâ*, but तक्षणा *tákshnâ*.

¹ On the change of म् *m* to न् *n*, see 74.

In all other words the अ a is optionally retained in the L. sg and in the N A.V. dual neut.

राजन् *rāgan*, m. a king.

SING.

PLUR.

N. राजा *rāgā*N V. राजानः *rāgānah*A. राजानम् *rāgānam*राज्ञः *rājñah*V. राजन् *rāgan*I. राज्ञा *rājñā*राजभिः *rājabbhiḥ*L. राज्ञि *rājñi* or राजनि *rāgani*राजसु *rāgasu*

नामन् *nāman*, n. name.

SING.

DUAL.

PLUR.

N. A. नाम *nāma*नाम्नी *nāmnī* orनामानि *nāmāni*नामनी *nāmanī*V. नाम *nāma* or
नामन् *nāman*I. नाम्ना *nāmnā*नामभ्याम् *nāmabhyām*नामभिः *nāmabbhiḥ*L. नाम्नि *nāmni* or
नामनि *nāmāni*नाम्नोः *nāmnōḥ*नामसु *nāmasu*

ब्रह्मन् *brahmān*, m. n. the creator (मन् *man* preceded by a consonant).

MASCULINE.

SING.

PLUR.

N. ब्रह्मा *brahmā*ब्रह्माणः *brahmānah*A. ब्रह्माणम् *brahmānam*ब्रह्मणः *brahmānah*V. ब्रह्मन् *brāhman*I. ब्रह्मणा *brahmānā*ब्रह्मभिः *brahmābbhiḥ*

Irregular Bases in अन् an.

103 (195). १ पथिन् pathín, m. path, has for its strong base पंथान् pánthân; for its middle base पथि pathí; for its weakest base पथ path

The N.V sg. are irregular.

SING.	PLUR.
N.V. पंथाः pánthâh	पंथानः pánthánaḥ
A पंथानम् pánthānam	पथः patháḥ
I. पथा pathá	पथिभिः pathíbhīḥ

२. अहन् áhan, n. day, takes अहस् áhas as its middle base.

SING.	DUAL.	PLUR.
N. A.V. अहः áhaḥ	अह्नी áhni or अहनी áhani	अहानि áhāni
I अहा áhná	अहोभ्याम् áhobhyām	अहोभिः áhobhīḥ
L. { अहि áhni अहनि áhani	अहोः áhnoḥ	{ अहःसु áhaḥsu अहसु áhassu

The Visarga of the N. sg. is treated like an original र r (52). Hence अहरहः áharahaḥ, day by day; and, in composition, e. g. अहर्गणः aharganaḥ. Exception अहोरात्रः ahorâtráḥ, m.¹ day and night.

3, 4 (199). अन् sván, m. a dog, युवन् yúvan, m. (juven-is), young, take शुन् sun², यून् yûn³ as their weakest base. Otherwise they are declined regularly like ब्रह्मन् brahmán, m

¹ रात्री rátrī, f. night, becomes रात्र râtrá, m. (or n.) at the end of compounds (cp. 215, 2).

² u = unaccented va (101, 1, foot-note). Cp. κύων = svâ(n) and κυνός.

³ For yu-un; u for va; cp. similar contraction in Lat. jūn-ior.

SING		PLUR	
N. श्वा svā (स्वा)	युवा yuvā	श्वानः svānah	युवानः yuvānah
A. श्वानम् svānam	युवानम् yuvānam	शुनः sūnah	यूनः yūnāh
V. श्वन् svān (स्वन्)	युवन् yuvan	I. श्वभिः svābhiḥ	युवभिः yuvabhiḥ

51202) हन् han from √हन् han, to kill) at the end of compounds takes हन् han (lengthening the vowel in the nom sing) for its strong base, ह ha for its middle, and म् ghn for its weakest base

ब्रह्महन् brahmahān, a Brāhman-killer.

NOM. SG.	NOM. PL.	ACC. PL.	INSTR. PL.	NOM. PL. N
हा hā	हनः hānah	मः ghnāh	हभिः hābhiḥ	हानि hāni
ब्रह्महा	ब्रह्महणः	ब्रह्ममः	ब्रह्महभिः	ब्रह्महाणि
brahmahā	brahmahānah	brahmaghnāh	brahmahābhiḥ	brahmahāni

Loc. sg. ब्रह्मसि brahmahāni or ब्रह्महणि brahmahāni.

III. Bases in अच् ak.

104 (181). These form their strong base in अच् añk, then middle in अच् ak, their weakest in ईच् īk or ऊच् ūk¹ (according as अच् ak is preceded by य y or व v).

प्रत्यच् pratyāk, behind.

MASCULINE.		
SING	DUAL	PLUR
N.V. प्रत्यङ् pratyāñ	० तंचौ -tyāñkau	० तंचः -tyāñkah
A. प्रत्यंचम् pratyāñkam	० तंचौ -tyāñlau	० तीचः -tīkāh
I. प्रतीचा pratīkā	० तग्भ्याम् -tyagbhyām	० तग्भिः -tyagbhiḥ
L. प्रतीची pratīkī	० तीचोः -tīkóh	० तक्षु -tyakshū

¹ For यच् yak and वच् vak respectively. Unaccented य ya and व va are contracted to ई ī and ऊ ū in this case, though they are more commonly shortened to इ ĩ and उ ũ.

NEUTER.

N. A प्रत्यक् *pratyāk*० तीची -*tīkī*० त्यंछि -*tyāñhi*Other words in अच् *ak* are :—

STRONG BASE.	MIDDLE BASE.	WEAKEST BASE.
सम्यंच् <i>samyāñk</i> , right	सम्यच् <i>samyāk</i>	समीच् <i>samīk</i>
न्यंच् <i>nyāñk</i> , low	न्यच् <i>nyāk</i>	नीच् <i>nīk</i>
सध्र्यंच् <i>sadhryāñk</i> , accompanying	सध्र्यच् <i>sadhryāk</i>	सधीच् <i>sadhrīk</i>
अन्वंच् <i>anvāñk</i> , following	अन्वच् <i>anvāk</i>	अनूच् <i>anūk</i>
विष्वंच् <i>vishvañk</i> , all-pervading	विष्वच् <i>vishvak</i>	विषूच् <i>vishūk</i>
उदंच् <i>ūdañk</i> , upward	उदच् <i>ūdāk</i>	उदीच् <i>ūdīk</i> ¹
तिर्यंच् <i>tiryāñk</i> , tortuous	तिर्यच् <i>tiryāk</i>	तिरश्च् <i>tiráśk</i> ²

Note—प्राच् *piāk*, forward, eastern³, and अवाच् *ávāk*, downward, south, have only two bases, प्रांच् *piāñk* and अवांच् *avāñk* for the strong, and प्राच् *prāk* and अवाच् *avāk* for the weak.

MASCULINE.

N.V. sg. प्राङ् <i>prāñ</i> ⁴	pl. प्रांचः <i>prāñkah</i>
A प्रांचम् <i>prāñkam</i>	प्राचः <i>prākah</i>
I. प्राचा <i>prākā</i>	प्राग्भिः <i>prāgbhiḥ</i>
L. प्राचि <i>prāki</i>	प्राक्षु <i>prākshu</i>

¹ *i*, though no *y* precedes the *a*, by analogy.

² From *tiráś* (Lat. *trans*) + *ak*, to go. The *y* in the strong and middle base is due to analogy.

³ प्रांच् *prāñk*, 'worshipping,' is unchangeable (90, 1, note).

⁴ For प्राङ् + स् *prāñk* + *s* = *prāñk* = *prāñ*.

105. The beginner will find it useful to remember the following points with regard to changeable bases.—

1. The vowel of the suffix is lengthened in the N. sg. masc in all changeable bases except those in अच् *ak* and अत् *at*.

अग्निमान् *agnimān*, विद्यावान् *vidyāvān*; राजा *rājā*, ब्रह्मा *brahmā*,
प्रतिदिवा *pratidivā*; धनी *dhanī*, वाग्मी *vāgmī*, मेधावी *medhāvī*;
गरीयान् *gāriyān*; रुरुद्वान् *rurudvān*.

But भवन् *bhāvan*; प्रत्यङ् *pratyāṅ*.

2. The N. sg. masc. ends in a nasal in all changeable bases except those in अन् *an* (also मन् *man*, वन् *van*) and those in इन् *in* (also मिन् *min*, विन् *vin*)

3. All nouns with changeable bases, which lengthen the vowel in the N. sg. masc., shorten it in the vocative.

अग्निमन् *ágniman*, विद्यावन् *vidyāvan*; राजन् *rāgan*, ब्रह्मन् *bráhman*,
प्रतिदिवन् *pratidivan*; धनिन् *dhānin*, वाग्मिन् *vāgmin*,
मेधाविन् *medhāvin*; गरीयन् *gāriyan*; रुरुद्वन् *rūudvan*.

But भवन् *bhāvan*; प्रत्यङ् *pratyāṅ*.

4. The feminines of nouns with changeable bases are formed by adding ई *ī* to the weak base (when there are two bases) or to the weakest (when there are three). They follow the vowel declension in ई *ī* (like नदी *nadī*, III).

Ex. अग्निमती *agnimāti*, विद्यावती *vidyāvātī*; राज्ञी *rājñī*; धनिनी *dhanínī*,
वाग्मिनी *vāgmínī*, मेधाविनी *medhāvínī*; गरीयसी *gāriyasī*;
रुरुदुषी *rurudúshī*; भवती *bhāvātī*; प्रतीची *pratīkī*.

Exceptions.—Bases in वन् *van* become वरी *varī*: पीवन् *pīvan* (*πίωv*), fat, *f* पीवरी *pīvarī* (*πίειpa*). Bases in मन् *man* are declined like masculines: दामन् *dāman*, *f.* rope; N. sg. दामा *dāmā*, A. दामानम् *dāmānam*.

Irregular Nouns with changeable Bases.

106. 1. अप् ap, water, is always plural It lengthens its अ a in the strong cases (N.V.) and substitutes त् t for प् p before भ् bh.

N. आपः āpah A. अपः apáh I. अद्भिः adbhíh L. अप्सु apsu

2 (213). दिव् div or द्यु dyu, f. sky, uses द्यु dyu for its middle base, दिव् div everywhere else except the N. V. sg., which is irregular.

SING.

PLUR.

N. द्यौः dyáuḥ (Zeús = Δjeús)

N.V. दिवः dívah

A. दिवम् dívam

दिवः dívah

I. दिवा divá

द्युभिः dyúbhih

Ab G. दिवः dívah (Δifós)

दिवाम् divām

L. दिवि diví (Δifí)

द्युषु dyúshu

V. द्यौः dyáuḥ (Zeú)

3 (210). अनडुत् anadut, an ox, has three bases: strong, अनडाह् anadvāh; middle, अनडुद् anadúd; weakest, अनडुह् anadúh.

N. sg. अनडान् anadvān

N. pl. अनडाहः anadvāhaḥ

V. अनड्वन् ánavan

A. अनडाहम् anadvāham

A. अनडुहः anadúhaḥ

I. अनडुहा anadúhā

I. अनडुद्भिः anadúdbhih

L. अनडुत्सु anadútsu

4 (212). पुम् pum, man, has three bases: strong, पुमाँस् pumâms; middle, पुम् pum; weakest, पुँस् pums.

N. sg. पुमान् púmân	N.V. pl. पुमांसः púmâmsaḥ
V. पुमन् puman	A. पुंसः pumsáḥ
A. पुमांसम् púmâmsam	

I पुंसा pumsá	I. पुंभिः pumbhíḥ
	L. पुंसु pumsú

Bases ending in Vowels.

107 (238) **A. Bases in अ a and आ â** (अ a = Gk. -os, -ov; Lat. -us, -um. आ â = Gk. a, η; Lat a).

	MASC.	FEM.	NEUT.
Base	कांतं kánta	कांता kántā	कांतं kánta
N.	कांतः kántaḥ	कांता kántā	कांतम् kántam
A.	कांतम् kántam	कांताम् kántām	कांतम् kántam
I	कांतेन kánténa	कांतया kántáyā	कांतेन kánténa
D.	कांताय kántāya	कांतायै kántāyai ¹	कांताय kántāya
Ab.	कांतात् kántāt	कांतायाः kántāyāḥ	कांतात् kántāt
G.	कांतस्य kántasya	कांतायाः kántāyāḥ	कांतस्य kántasya
L.	कांते kánté	कांतायाम् kántāyām	कांते kánté
V.	कांतं kánta	कांते kánte ²	कांतं kánta
DUAL.			
N A.V.	कांतौ kántau	कांते kánté	कांते kánté
I D.Ab.	कांताभ्याम् kántābhyām	कांताभ्याम् kántābhyām	कांताभ्याम् kántābhyām
G. L.	कांतयोः kántāyoh	कांतयोः kántāyoh	कांतयोः kántāyoh

¹ The vowel declension (except bases in च ri and diphthongs) has the special endings ऐ ai, आः āḥ, आम् ām in the dat., abl. gen., loc. sg. respectively.

² अंबा ambā, mother, forms its V. in अ a : अंब ambā.

PLURAL.

N.V. कांताः kântāḥ	कांताः kântāḥ	कांतानि kântāni ¹
A. कांतान् kântān ²	कांताः kântāḥ	कांतानि kântāni
I कांतैः kântaiḥ	कांताभिः kântābhiḥ	कांतैः kântaiḥ
D. Ab. कांतेभ्यः kântébhyaḥ	कांताभ्यः kântābhyaḥ	कांतेभ्यः kântébhyaḥ
G. कांतानाम् kântānām	कांतानाम् kântānām	कांतानाम् kântānām
L. कांतेषु kântéshu	कांतासु kântāsu	कांतेषु kântéshu

Note—Certain adjectives in अः aḥ, आ á, अम् am follow the pronominal declension (122).

108 (239) Bases in radical आ á, declined alike in the masc. and fem., throw off the आ á in the weakest cases. In the neuter they shorten आ á to अ a and are declined like कांतम् kântám.

विश्वपा visvapá, all-protecting (√पा pá), is declined thus —

N.V. विश्वपाः visvapāḥ	विश्वपौ visvapaú	विश्वपाः -pāḥ
A विश्वपाम् visvapām	विश्वपौ visvapaú	विश्वपः -pāḥ
I. विश्वपा visvap-ā	विश्वपाभ्याम् -pābhyām °पाभिः -pābhiḥ	
L विश्वपि visvap-i	विश्वपोः visvap-óḥ	विश्वपासु -pāsu

B. Bases in इ i and उ u: masc., fem., neut.

109 (230). Base शुचि sūki, pure; मृदु mridú, soft.

SINGULAR.

	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. शुचिः	शुचिः	शुचिः	शुचि	मृदुः	मृदुः	मृदु
	sūkiḥ	sūkiḥ	sūki	mridúḥ	mridúḥ	mridú
A. शुचिम्	शुचिम्	शुचिम्	शुचि	मृदुम्	मृदुम्	मृदु
	sūkim	sūkim	sūki	mridúm	mridúm	mridú

¹ Cp. 82, note 2.

² Orig. am + s: Goth. -ans, Gk. -ous, Lat. -ōs.

	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
I. शुचिना	शुच्या	शुचिना	मृदुना	मृद्धा	मृदुना	
	súkhinâ	súkyâ	súkhinâ	mridúnâ	mridvâ	mridúnâ
D. शुचये	शुच्यै	शुचिने	मृदवे	मृद्धै	मृदुने	
	súhaye	súkyai ¹	súkhine	mridâve	mridvai ¹	mridúne
Ab. G. शुचेः	शुच्याः	शुचिनः	मृदोः	मृद्धाः	मृदुनः	
	súheh	súkyâh	súkhinah	mridóh	mridvâh	mridúnah
L. शुचौ	शुच्याम्	शुचिनि	मृदौ	मृद्धाम्	मृदुनि	
	súhau	súkyâm	súkhini	mridau	mridvâm	mridúnini
V शुचे	शुचे	शुचि	मृदो	मृदो	मृदु	
	súhe	súke	súhi	mrido	mrido	mridu

DUAL.

N. A V.	शुची	शुची	शुचिनी	मृदू	मृदू	मृदुनी
	súkhi	súkhi	súkhini	mridú	mridú	mridúni
I. D Ab.	शुचिभ्याम् súkhibhyám			मृदुभ्याम् mridúbhyám		
G. L.	शुच्योः	शुच्योः	शुचिनोः	मृद्धोः	मृद्धोः	मृदुनोः
	súkhyoh	súkhyoh	súkhinoḥ	mridvóḥ	mridvóḥ	mridúnóḥ

PLURAL.

N.V.	शुचयः	शुचयः	शुचीनि	मृदवः	मृदवः	मृदूनि
	sūhayah	sūhayah	sūkīni	mridāvah	mridāvah	mridūni
A	शुचीन्	शुचीः	शुचीनि	मृदून्	मृदूः	मृदूनि
	sūkīn	sūkīh	sūkīni	mridūn	mridūh	mridūni
I.	शुचिभिः	sūkibhih		मृदुभिः	mridūbhih	
D Ab	शुचिभ्यः	sūkibhyah		मृदुभ्यः	mridūbhyah	
G.	शुचीनाम्	sūkīnām		मृदूनाम्	mridūnām	
L.	शुचिषु	sūkīshu		मृदुषु	mridūshu	

Note 1. Neuter adjectives (not nouns) may be declined throughout (except N A.V. of all numbers), and fem. adjectives

¹ See 107, foot-note.

and nouns in the D. Ab. G. L. sg., like masculines. Thus the L. sg. of मति matí, thought, is मयाम् matyám or मतौ mataú, but of वारि várí, neut. water, only वारिणि várini.

Note 2. Bases in उ u sometimes form the fem. by lengthening the vowel or adding ई î; e g. कुरु: kúruh, a Kuru, fem. कुरु: kúrûh; लघु: laghúh, light, fem. either the same or लघ्वी laghvî.

Irregularities.

110. 1 (233). पति páti, a lord, is irregular in the weak cases of the singular: I. पत्या pátyâ, D. पत्ये pátye, Ab. G. पत्यु: pátyuh, L. पत्यौ pátyau. At the end of compounds it is regular (like शुचि súkhi).

2 (232). सखि sákhi, a friend, has the same irregularities, but, besides, has a special base, सखाय् sákhây, in the strong cases. N. सखा sákhâ, A. सखायम् sákhâyam, I. सख्या sákhyâ, D. सख्ये sákhye, Ab. G. सख्यु: sákhyuh, L. सख्यौ sákhyau, V. सखे sákhe: du. N. A V. सखायौ sákhâyau, pl. N. V. सखाय: sákhâyah, A. सखीन् sákhîn. At the end of compounds सखि sakhi is regular in the weak cases, but retains the base सखाय् sakhây in the strong.

3 (234). The neuters, अक्षि ákshi, an eye, अस्थि ásthi, bone, दधि dádhi, curds, सक्थि sákthi, thigh, form their weakest cases from bases in अन् án (like नामन् nâman, 102, 2); e.g. I. sg. अक्षणा akshná, etc.

C. Bases in ई î and ऊ ū: feminine¹.

111 (225). The following points, in which monosyllabic and polysyllabic bases differ in declension, should be noted:—

1. Monosyllabic bases change ई î and ऊ ū to इय iy and उव uv before vowels, the polysyllabic to य y and व v.

¹ A few polysyllabic words in ई î and ऊ ū, besides roots in ई î and ऊ ū at the end of compounds, are masc. as well as fem.

2. Monosyllabic bases **may** take the special fem. terminations polysyllabic bases **must**.

3. Polysyllabic bases shorten ई ī and ऊ ū in the V. sg.

4. Polysyllabic bases in ई ī have **no** स् s in the N. sg., except लक्ष्मीः lakshmīḥ, goddess of prosperity, तारीः tarīḥ, boat, तंत्रीः tāntrīḥ, lute.

5. Polysyllabic bases form the A. sg. in ईम् īm and ऊम् ūm, the A. pl. in ईः īḥ and ऊः ūḥ.

SINGULAR.

Base धी dhī,	भू bhū,	नदी nadī,	वधू vadhū,
thought	earth	river	woman
N V. धीः dhīḥ	भूः bhūḥ	नदी nadī	वधूः vadhūḥ
A. धियम् dhíyam	भुवम् bhúvam	नदीम् nadīm	वधूम् vadhūm
I. धिया dhíyā	भुवा bhuvā	नद्या nadyā	वध्वा vadhvā
D. धिये dhíyē	भुवे bhuvé	नद्यै nadyai	वध्वै vadhvai
Ab G धियः dhíyāḥ	भुवः bhuvāḥ	नद्याः nadyāḥ	वध्वाः vadhvāḥ
L. धियि dhíyī	भुवि bhuvī	नद्याम् nadyām	वध्वाम् vadhvām
		V. नदि nádi	वधु vādhu

DUAL

N. A. V. धियौ dhíyau	भुवौ bhúvau	नद्यौ nadyau	वध्वौ vadhvau
I. D. Ab. धीभ्याम् dhībhyām	भूभ्याम् bhūbhyām	नदीभ्याम् nadībhyām	वधूभ्याम् vadhūbhyām
G. L. धियोः dhíyóḥ	भुवोः bhuvóḥ	नद्योः nadyóḥ	वध्वोः vadhvóḥ

¹ 107, foot-note.

PLURAL.

N. A. V.	धियः dhíyah	भुवः bhúvaḥ	नद्यः nadýāḥ	वध्वः vadhvāḥ
			A. नदीः nadīḥ	वधूः vadhūḥ
I.	धीभिः dhībhiḥ	भूभिः bhūbhiḥ	नदीभिः nadībhiḥ	वधूभिः vadhūbhiḥ
D. Ab.	धीभ्यः dhībhyāḥ	भूभ्यः bhūbhyāḥ	नदीभ्यः nadībhyāḥ	वधूभ्यः vadhūbhyāḥ
G	धियाम् dhiyām	भुवाम् bhuvām	नदीनाम् nadīnām	वधूनाम् vadhūnām
L	धीषु dhīshu	भूषु bhūshu	नदीषु nadīshu	वधूषु vadhūshu

Note (228)—स्त्री strī, woman, though monosyllabic, drops स् s in N. sg, **must** take the special fem. terminations, has an optional A. sg. and pl. like नदी nadī, and shortens ई ī in V

N. sg	स्त्री strī	N. A. V. du.	स्त्रियौ strīyau	N pl.	स्त्रियः strīyah
A.	स्त्रियम् strīyam	I. D. Ab.	स्त्रीभ्याम् strībhyām	A.	स्त्रियः strīyah
	स्त्रीम् strīṁ	G. L.	स्त्रियोः strīyóḥ		स्त्रीः strīḥ
I.	स्त्रिया strīyā			I.	स्त्रीभिः strībhiḥ
D.	स्त्रियै strīyai			D. Ab.	स्त्रीभ्यः strībhyāḥ
Ab. G.	स्त्रियाः strīyāḥ			G.	स्त्रीणाम् strīnām
L.	स्त्रियाम् strīyām			L.	स्त्रीषु strīshu
V.	स्त्रि str				

D. Bases in ऋ ri: masc., fem., neut.

112 (235).

SINGULAR

MASC.	FEM.	NEUT.
Base नमृ náptri, grandson	स्वसृ svásri, sister	धातृ dhâtrí, providence
N. नम्रा náptâ	स्वसा svásâ	धातृ dhâtrí
A. नम्रात् náptâram	स्वसारम् svásâram	धातृ dhâtrí
I. नम्रा náptrà	स्वसा svásrâ	०तृया -trínâ or ०त्रा -trâ
D. नम्रे náptre	स्वसे svásre	०तृये -trîne or ०त्रे -tré
Ab.G. नमृः(र) náptuh(r)	स्वसुः(र) svásuh(r)	०तृणः -trínah or ०तुः -tuh
L नमरि náptari	स्वसरि svásari	०तृणि -tríni or ०तरि -tári
V. नमः(र) náptah(r)	स्वसः(र) svásah(r)	धातृ dhâtri or ०तः -tah

DUAL.

N. A. V. नम्रायै náptârau	स्वसारौ svásârau	धातृयौ dhâtrínî
I. D. Ab. नमृभ्याम् náptribhyâm	स्वसृभ्याम् svásribhyâm	०तृभ्याम् ०tribhyâm
G. L. नम्रोः náptroh	स्वस्रोः svásroh	०तृयोः ०trínoh

PLURAL.

N. V. नम्राः náptârah	स्वसारः svásârah	धातृणि dhâtrínî
A. नमृन् náptṛín	स्वसृः svásṛíh	धातृणि dhâtrínî
I. नमृभिः náptribhih	स्वसृभिः svásribhih	धातृभिः dhâtribhih
D. Ab. नमृभ्यः náptribhyaḥ	स्वसृभ्यः svásribhyaḥ	धातृभ्यः dhâtribhyaḥ
G. नमृणाम् náptṛínâm	स्वसृणाम् svásṛínâm	धातृणाम् dhâtrínâm
L. नमृषु náptriṣhu	स्वसृषु svásriṣhu	धातृषु dhâtriṣhu

Note 1. The names of relations in ऋ ri (except नमृ náptri, स्वसृ svásri, and भर्तृ bhartrí, husband) have a **short** अ a before र r; e. g. पितृ pitrí, father, and मातृ mâtṛí, mother: N. पिता pitâ, माता mâtâ; du. N. A. V. पितरौ pitârau, मातरौ mâtârau; pl. N. पितरः pitârah, मातरः mâtârah; A. पितृन् pitṛín, मातृः mâtṛíh.

Note 2 (237). नृ nri, man, is declined like पितृ pitri, only the G.

pl is नृणाम् *nrīnām* or नृणाम् *nrīnām*. N. ना *nā*, A. नरम् *nāram*, I. नान् *nrā*, D. त्रे *nré*, A. G. तुः (र) *núh* (r), L. नरि *nári*, V. नः *náh*.

Note 3 (236). क्रोष्टु *kroshtu*, jackal, is irregular in forming its middle base from क्रोष्टु *kroshtu*.

Note 4. The fem. of adjectives in कृ *ri* is formed by adding ई *i* in कर्तृ *kartrí*, f. कर्त्री *kartrí* (like नदी *nadí*).

E. Bases in ऐ *ai*, ओ *o*, औ *au*.

113 (217, 218). Base रै *rai*, m. wealth; गो *go*, m. f. bull, cow, नौ *nau*, f. ship.

SINGULAR.

N.V. राः <i>rāh</i>	गौः <i>gāúh</i>	नौः <i>naúh</i> (<i>vaús</i>)
A. रायम् <i>rāyam</i>	गाम् <i>gām</i>	नावम् <i>nāvam</i> (<i>vaúfa</i>)
I. राया <i>rāyā</i>	गवा <i>gávā</i>	नावा <i>nāvā</i>
D. राये <i>rāyé</i>	गवे <i>gāve</i>	नावे <i>nāvé</i>
Ab. G. रायः <i>rāyáh</i>	गोः <i>góh</i>	नावः <i>nāváh</i> (<i>vaúfós</i>)
L. रायि <i>rāyí</i>	गवि <i>gāví</i>	नावि <i>nāví</i> (<i>vaúfi</i>)

DUAL.

N. A. V. रायौ <i>rāyau</i>	गवौ <i>gāvau</i>	नावौ <i>nāvau</i>
I. D. Ab. राभ्याम् <i>rābhyām</i>	गोभ्याम् <i>góbhyām</i>	नौभ्याम् <i>naubhyām</i>
G. L. रायोः <i>rāyóh</i>	गवोः <i>gávoh</i>	नावोः <i>nāvóh</i>

PLURAL.

N.V. रायः <i>rāyah</i>	गवः <i>gāvah</i>	नावः <i>nāvah</i> (<i>vaúfes</i>)
A. रायः <i>rāyáh</i>	गाः <i>gāh</i>	नावः <i>nāvah</i>
I. राभिः <i>rābhíh</i>	गोभिः <i>góbhih</i>	नौभिः <i>naubhíh</i> (<i>vaúphi</i>)
D. Ab. राभ्यः <i>rābhyáh</i>	गोभ्यः <i>góbhyah</i>	नौभ्यः <i>naubhyáh</i>
G. रायाम् <i>rāyām</i>	गवाम् <i>gávām</i>	नावाम् <i>nāvām</i> (<i>vaúfāv</i>)
L. रासु <i>rāśú</i>	गोषु <i>góshu</i>	नौषु <i>naushú</i> (<i>vaúsi</i>)

Note—द्यौ *dyo*, f. heaven, is declined like गो *go*. It coincides in N. and V. sg. with दिव् *div*, sky (106, 2).

Degrees of Comparison.

114 (249). The (secondary) suffix of the comparative तर tara (Gk. -τερο and that of the superlative तम tama (Lat. -timo) are added to the weak or middle base : शुचि súci, शुचितर súcítara, शुचितम súcítama ; प्राच् prāk, प्राक्तर prāktara, प्राक्तम prāktama ; धनिन् dhanín, धनितर dhanítara, धनितम dhanítama ; विद्वस् vidvās, विद्वत्तर vidvāttara, विद्वत्तम vidvāttama ; प्रत्यच् pratyāk, प्रत्यक्तर pratyāktara, प्रत्यक्तम pratyāktama.

115 (251). Before the other (primary) suffixes of the comparative ईयस् īyas (rarely यस् yas, Gk. -ιων, Lat. -ior) and of the superlative इष्ट ishtha (Gk. -ιστο), bases are reduced to one syllable, suffixes being dropped मतिमान् matimān, wise, मतीयस् mātīyas, मतिष्ठ mātishtha ; वृन्दारक vrīndāraka, beautiful, वृंदीयस् vrīndīyas, वृदिष्ठ vrīndishtha. Some of these comparatives and superlatives have no corresponding positive from the same root. कनीयस् káníyas, कनिष्ठ kánishtha, and नेदीयस् nédīyas, नेदिष्ठ nédishtha, belong only in sense to अल्प ālpa, small, and अंतिक antiká, near, respectively.

(252). As a rule the root takes Guṇa before these two suffixes, with metathesis of अर ar. क्षुद्र kshudrá, mean, क्षोदीयस् kshódīyas ; तृप् तृप्प्रá, तृपीयस् trápīyas. There are, however, many irregular forms, e. g बहुल bahulá, frequent, बंहीयस् bāmhīyas.

These primary comparatives and superlatives have the acute on the first syllable.

NUMERALS.

116 (253).

Cardinals.

1 १ एक éka.	7 ७ सप्तन् saptán (ἐπτά)
2 २ द्वि dví.	8 ८ अष्टन् ashtán (ὀκτώ).
3 ३ त्रि trí.	9 ९ नवन् návan (ἐννέα).
4 ४ चतुर katúr.	10 १० दशन् dásan (δέκα).
5 ५ पंचन् pāñkan.	11 ११ एकादशन् ékâdasan.
6 ६ षष् shásh.	12 १२ द्वादशन् dvâdasan.

- 13 १३ त्रयोदशन् tráyodasan.
 14 १४ चतुर्दशन् láturdasan.
 15 १५ पंचदशन् páñkadasan.
 16 १६ षोडशन् shóḍasan.
 17 १७ सप्तदशन् saptádasan.
 18 १८ अष्टादशन् ashtāḍasan.
 19 १९ नवदशन् nāvadasan.
 ऊनविंशति ūnavimsati.
 20 २० विंशति vimsati.
 21 २१ एकविंशति ekavimsati.
 22 २२ द्वाविंशति dvāvimsati.
 23 २३ त्रयोविंशति tráyovimsati.
 24 २४ अष्टाविंशति ashtāḍvimsati.
 25 २५ नवविंशति nāvavimsati.
 ऊनत्रिंशत् ūnatrimsat.
 30 ३० त्रिंशत् trimsat.
 31 ३१ नवत्रिंशत् nāvatrimsat.
 ऊनचत्वारिंशत् ūnalatvā-
 rimsat.
 40 ४० चत्वारिंशत् katvārimśat.
 41 ४१ नवचत्वारिंशत् nāvalatvā-
 rimsat.
 ऊनपंचाशत् ūnapañkāsāt.
 50 ५० पंचाशत् pañkāsāt.

- 60 ६० षष्टि shashṭi.
 70 ७० सप्तति saptatī
 80 ८० अशीति asīti.
 90 ९० नवति navatī.
 100 १०० शतम् satām.
 101 १०१ एकशतम् ékasatam
 एकाधिकम् शतम् ekā-
 dhikam satam
 102 १०२ द्विशतम् dvísatam
 द्व्यधिकम् शतम् dvya-
 dhikam satam
 103 १०३ त्रिशतम् trísatam.
 त्र्यधिकम् शतम् tryadhi-
 kam satam.
 110 ११० दशशतम् dásasatam.
 दशाधिकम् शतम् dasā-
 dhikam satam.
 200 २०० द्वे शते dvé saté.
 द्विशतम् dvísatam.
 300 ३०० त्रीणि शतानि tríni sa-
 tāni.
 त्रिशतम् trísatam.
 1000 १००० दश शतानि dása satāni.
 सहस्रम् sahásram.

Note—In order to form the numbers from 20 to 100 not enumerated above, it is only necessary to remember that 2, 3, and 8 are द्वा dvā, त्रयस् tráyas, and अष्टा ashtā before 20 and 30 (द्वाविंशति dvāvimsati, त्रयोविंशति tráyovimsati, अष्टात्रिंशत् ashtā-

trimsat), and द्वि dví, त्रि trí, अष्ट ashtá before 80; both forms may be used with 40 to 70 and with 90.

Declension of Cardinals.

117 (254). Only the first four cardinals distinguish the genders.

एकः ékâh, एका ékâ, एकम् ékam, following the declension of the pronominal adjectives, is inflected like सर्व sarva (130, b).

द्वि dví is declined as the dual of the base द्व dva.

N. A. V. द्वौ dvaú, द्वे dvé, द्वे dvé; I. D. Ab. द्वाभ्याम् dvábhyaṁ, G. L. द्वयोः dváyoh

त्रि trí, f. तिसृ tistrí, and चतुर katúr, f. चतसृ katasrī, are declined thus :—

	MASC.	NEUT.	FEM.		MASC.	NEUT.	FEM.
N. V.	त्रयः	त्रीणि	तिस्रः		चत्वारः	चत्वारि	चतस्रः
	tráyaḥ	trīṇi	tisráḥ		katvāraḥ	katvāri	kátasraḥ
A.	त्रीन्	त्रीणि	तिस्रः		चतुरः	चत्वारि	चतस्रः
	trīn	trīṇi	tisráḥ		katúraḥ	katvāri	kátasraḥ
I.	त्रिभिः		तिसृभिः		चतुर्भिः		चतसृभिः
	tribhíḥ		tistríbhiḥ		katúrbhiḥ		katasríbhiḥ
D. Ab.	त्रिभ्यः		तिसृभ्यः		चतुर्भ्यः		चतसृभ्यः
	tribhyaḥ		tistríbhyaḥ		katúrbhyaḥ		katasríbhyaḥ
G	त्रयाणाम्		तिसृणाम्		चतुर्णाम्		चतसृणाम्
	trayāṇām		tisrīṇām		katurnām		katasrīṇām
L.	त्रिषु		तिसृषु		चतुर्षु		चतसृषु
	trishu		tistríshu		katúrshu		katasrírshu

118 (257). षष् shásh: N. A. V. षट् shát, I. षड्भिः shadbhíḥ, D. Ab. षड्भ्यः shadbhyaḥ, G. षड्णाम् shannām, L. षट्सु shatsú.

The numerals in अन् an are all declined like पञ्चन् páñkan:—

N. A. V. पञ्च páñka, I. पञ्चभिः pañkábhīḥ, D. Ab. पञ्चभ्यः pañkábhyaḥ, G. पञ्चानाम् pañkânām, L. पञ्चसु pañkásu.

अष्टन् *ashtán*, however, has the following alternative forms :—

N A. V. अष्टौ *ashtaú*, I. अष्टाभिः *ashtābhiḥ*, D. Ab अष्टाभ्यः *ashtābhyāḥ*, L. अष्टासु *ashtāsu*.

Note (258). a. The numerals 3 to 19 are used as plurals agreeing with their substantives in number and case (3 and 4 in gender also).

b. The numerals 20 to 99 are sing. fem.; शत *satá* and सहस्र *sahá-sra*, sing. neut. (sometimes masc.), are used with nouns in the same case (in apposition) or in the G. plur.

119 (259).

Ordinals.

1st प्रथमः, °मा, °मम्, *prathamáḥ*, -ā, -ám.
 2nd द्वितीयः, °या, °यम्, *dvitīyáḥ*, -ā, -am.
 3rd तृतीयः, °या, °यम्, *tritīyáḥ*, -ā, -am.
 4th चतुर्थः, °र्थी, °र्थम्, *katurtháḥ*, -ī, -ám.
 तुरीयः, °या, °यम्, *turīyáḥ*, -ā, -am.
 तुर्यः, °र्या, °र्यम्, *túryáḥ*, -ā, -am.
 5th पंचमः, °मी, °मम्, *pañkamáḥ*, -ī, -ám.
 6th षष्ठः, °ष्ठी, °ष्ठम्, *shashtháḥ*, -ī, -ám.
 7th सप्तमः *saptamáḥ*.
 8th अष्टमः *ashtamáḥ*.
 9th नवमः *navamáḥ*.
 10th दशमः *dasamáḥ*.

11th एकादशः *ekādasáḥ*.
 19th नवदशः *navadasáḥ*.
 ऊनविंशः *ūnavimsáḥ*.
 ऊनविंशतितमः *ūnavimsatitamáḥ*.
 20th विंशः *vimsáḥ*
 विंशतितमः *vimsatitamáḥ*.
 30th त्रिंशः *trimsáḥ*.
 त्रिंशत्तमः *trimsattamáḥ*.
 40th चत्वारिंशः *katvārimśáḥ*.
 चत्वारिंशत्तमः *katvārim-sattamáḥ*.
 50th पंचाशः *pañkâśáḥ*.
 पंचाशत्तमः *pañkâśattamáḥ*.
 60th षष्टितमः *shashṭitamáḥ*.
 61st एकषष्टितमः *ekashashṭita-máḥ*.
 एकषष्ठः *ekashashṭháḥ*.

70th सप्ततितमः *saptatitamáh.*

71st एकसप्ततितमः *ekasaptatitamáh.*

एकसप्ततः *ekasaptatáh.*

80th अशीतितमः *asítitamáh.*

81st एकाशीतितमः *ekásítitamáh.*

एकाशीतः *ekásítáh*

90th नवतितमः *navatitamáh.*

91st एकनवतितमः *ekanaavatitamáh.*

एकनवतः *ekanaavatáh.*

100th शततमः *satatamáh*

Note—The feminine from 5 onwards is always formed with ई *ī*.

Numerical Adverbs and other Derivatives.

120 (260). सकृत् *sakrít*, once.

द्विः *dvíh*, twice.

त्रिः *tríh*, thrice.

चतुः *katúh*, four times.

पञ्चकृत्वः *pañhakritváh*, five times

षट्कृत्वः *shatkritváh*, six times, etc.

एकधा *ekadhá*, in one way.

द्विधा *dvidhá* or द्वेधा *dvedhá*, in two ways.

त्रिधा *tridhá* or त्रेधा *tredhá*, in three ways.

चतुर्धा *katurdhá*, in four ways.

पञ्चधा *pañkadhá*, in five ways.

षोढा *shodhá*, in six ways, etc.

एकशः *ekasáh*, one-fold.

द्विशः *dvisáh*, two-fold.

त्रिशः *trisáh*, three-fold, etc.

द्वयम् *dvayám* or द्वितयम् *dvítayam*, a pair.

त्रयम् *trayám* or त्रितयम् *trítayam* or त्रयी *trayí*, a triad.

चतुष्टयम् *kátusháyam*, a tetrad.

पञ्चतयम् *pañkatayam*, a pentad, etc.

PRONOUNS AND PRONOMINAL ADJECTIVES.**121 (261). Personal Pronouns.**

Base (in composition) मद् mād Base (in composition) त्वद् tvád
and अस्मद् asmád. and युष्मद् yushmád.

SINGULAR.

N. अहम् ahám, I.	त्वम् tvám, thou
A. माम् mām, me	त्वाम् tvām, thee
I मया máyâ, by me	त्वया tváyâ, by thee
D. मह्यम् máhyam (mihī), to me	तुभ्यम् túbhyam (tibī), to thee
Ab मत् mât, from me	तत् tvát, from thee
G. मम máma, of me	तव táva, of thee
L. मयि máyi, in me	त्वयि tváyī, in thee

DUAL.

N A आवाम् ávām	युवाम् yuvām
I.D.Ab. आवाभ्याम् ávābhyām	युवाभ्याम् yuvābhyām
G. L. आवयोः áváyoh	युवयोः yuváyoh

PLURAL.

N. वयम् vayám, we	व्यूयम् yūyám, you
A. अस्मान् asmān, us	युष्मान् yushmān, you
I. अस्माभिः asmābhiḥ, by us	युष्माभिः yushmābhiḥ, by you
D. अस्मभ्यम् asmābhyam, to us	युष्मभ्यम् yushmābhyam, to you
Ab अस्मत् asmát, from us	युष्मत् yushmát, from you
G. अस्माकम् asmākam ¹ , of us	युष्माकम् yushmākam ¹ , of you
L. अस्मासु asmāsu, in us	युष्मासु yushmāsu, in you

¹ This is properly not a genitive at all, but a neuter sing. of an adjective stem formed with the suffix -ka.

The following enclitic forms are also used : Sg. A. मा mâ, त्वा tvâ; D. G. मे me, ते te. Du. A. D. G. नौ nau, वाम् vâm. Pl. A. D. G. नः naḥ, वः vaḥ.

Demonstrative Pronouns.

122 (262). Base (in composition) तद् tād, that (also=he, she, it).

SINGULAR.		PLURAL.	
MASC.	FEM.	MASC.	FEM.
N. सः sáh (ó) ¹	सा sá (ṛ)	ते té	ताः táh
A. तम् tám	ताम् tām	तान् tãn	ताः táh
I. तेन téna	तया táyâ	तैः taih	ताभिः tábhih
D. तस्मै tásmāi	तस्यै tasyai	तेभ्यः tébhyaḥ	ताभ्यः tábhyaḥ
Ab. तस्मात् tásmât	तस्याः tasyâḥ		
G. तस्य tasya			
L. तस्मिन् tásmīn	तस्याम् tasyâm	तेषाम् téshâm	तासाम् tāsâm
		तेषु téshu	तासु tāsu

Dual, m. f., N A.V. तौ tau, ते té; I. D. Ab. ताभ्याम् tābhyām; G. L. तयोः tayoḥ.

Neuter, N. A. sg. तत् tát (Gk. τό, Lat. is-tud, Engl. **that**), du. ते té, pl. तानि tāni. The other cases are the same as in the masc

123 (269). Base (in composition) इदम् idám, this (indefinitely).

SINGULAR.		PLURAL.	
MASC.	FEM.	MASC.	FEM.
N. अयम् ayám	इयम् iyám	इमे imé	इमाः imāḥ
A. इमम् imám	इमाम् imām	इमान् imān	इमाः imāḥ
I. अनेन anéna	अनया anáyâ	एभिः ebhíḥ	आभिः ābhíḥ
D. अस्मै asmaí	अस्यै asyai	एभ्यः ebhyaḥ	आभ्यः ābhyaḥ
Ab. अस्मात् asmāt	अस्याः asyāḥ		
G. अस्य asyá			
L. अस्मिन् asmín	अस्याम् asyām	एषाम् eśhām	आसाम् āsām
		एषु eśhū	आसु āsū

Dual, m. f., N. A. V. इमौ imaú, इमे imé; I. D. Ab. आभ्याम् ábhyám;
G. L. अनयोः anáyoh.

Neuter, N. A. sg. इदम् idám, du. इमे imé, pl. इमानि imāni.

124 (271). Base (in composition) अदस् adás, that.

SINGULAR.		PLURAL	
MASC.	FEM.	MASC.	FEM.
N असौ asaú	असौ asaú	अमी amī	अमूः amūḥ
A. अमुम् amúm	अमूम् amūm	अमून् amūn	अमूः amūḥ
I. अमुना amúnā	अमुया amuyā	अमीभिः amībhiḥ	अमूभिः amūbhiḥ
D. अमुमै amúshmaḥ	अमुयै amúshyai	अमीभ्यः amībhyaḥ	अमूभ्यः amūbhyaḥ
Ab. अमुप्तात् amúshmât	अमुष्याः amúshyāḥ		
G. अमुष्य amúshya		अमीषाम् amīshām	अमूषाम् amūshām
L. अमुप्तिन् amúshmin	अमुष्याम् amúshyām	अमीषु amīshu	अमूषु amūshu

Dual, m. f. n., N A. V. अमू amú; I. D. Ab. अमूभ्याम् amūbhyām,
अनयोः amáyoh.

Neuter, N A. sg. अदः adák, pl. अमूनि amūni

125. Like तद् tád are inflected :

A. 1 (263). The demonstrative pronouns : तद् tyád, he, she, it ;
sg. N. स्यः syák, स्या syá, तत् tyát; A. तम् tyám, ताम् tyām,
तत् tyát, etc.

2 (268). एतद् etád, this (very near); sg. N. एषः eshák¹, एषा eshá,
एतत् etát; A. एतम् etám, एताम् etām, एतत् etát, etc.

3 (270). एनद् enad (enclitic), he, she, it, is defective, only oc-
curring in the A. sg. du. and pl., I. sg., and G. L. du. It is
substituted for एतद् etád and इदम् idám when these refer to an
एतद् etád or इदम् idám in a preceding sentence.

B (273). The **interrogative** pronoun किम् kím, who? sg. N.
कः kák, का ká, किम् kím; A. कम् kám, काम् kām, किम् kím.

C (272). The **relative** यद् *yád*, who, which : sg. N. यः *yáh*, या *yá*, यत् *yát*; A. यम् *yám*, याम् *yām*, यत् *yát*.

Reflexive Pronouns.

126. 1 (265). स्वयम् *svayám*, self, is indeclinable (= 'of one's self'). स्वयं वृत्वान् *svayám vṛtávân*, I chose it myself, thou chocest it thyself, he chose it himself; स्वयं वृत्वती *svayám vṛtávatī*, she chose it herself.

2 (266). आत्मन् *âtman*, self, is declined like ब्रह्मन् *brahmán* (102) आत्मानमात्मना पश्य *âtmanānam âtmánâ pásya*, see thyself by thyself, gnosce te ipsum. It is used in the singular masc. even when referring to nouns in another gender or number.

3 (267). स्वः *sváh*, स्वा *svā*, स्वम् *svám* is a reflexive adjective, corresponding to Latin *suus*, *sua*, *suum* : स्वं पुत्रं दृष्ट्वा *svám putrám drishtvā*, having seen his own son. (On the decl. of स्व *sva*, see 130, c.) निजं *nijá* is used in the same sense : निजं धैर्यमदर्शयत् *nijáṁ dhairyam ádarsayat*, he showed his (own) courage.

Compound Pronouns.

127 (275). By adding दृश् *dris*, दृश *drisa*, or दृक्ष *driksha* to certain pronominal bases, the following compound pronouns have been formed :—

तादृश् *tádrís*, तादृश *tádrísa*, तादृक्ष *tádríksha*, such like.

एतादृश् *etádrís*, एतादृश *etádrísa*, एतादृक्ष *etádríksha*, this like

यादृश् *yádrís*, यादृश *yádrísa*, यादृक्ष *yádríksha*, what like.

इदृश् *ídrís*, इदृश *ídrísa*, इदृक्ष *ídríksha*, this like.

कीदृश् *kídrís*, कीदृश *kídrísa*, कीदृक्ष *kídríksha*, what like ?

Similarly formed are मादृश् *mádrísa*, त्वदृश् *tvádrísa*, like me, like thee, etc. The feminine is formed with ईः तादृक् *tádrík*, m. n.; तादृशी *tádrísī*, f.

128 (276) By adding वत् *vat* and यत् *yat* to certain pronominal bases, the following compounds, implying quantity, have been formed :—

तावत् <i>tāvat</i> , so much	}	declined like nouns in वत् <i>vat</i> (98).
एतावत् <i>etāvat</i> , so much		
यावत् <i>yāvat</i> , as much		
इयत् <i>iyat</i> , so much	}	इयान् <i>īyān</i> , इयती <i>īyatī</i> , इयत् <i>iyat</i> (98).
कियत् <i>kīyat</i> , how much		

Note—कति *kāti*, how many? तति *tāti*, so many, and यति *yāti*, as many, are uninflected in the N. A., but in the other cases are declined like शुचि *sūci* (109).

129 (277). The interrogative किम् *kim*, by adding चित् *lit*, चन *kaná*, or अपि *ápi*, is changed to an indefinite pronoun.

कश्चित् *káskit*, काचित् *kākit*, किञ्चित् *kimkit*, some one; also कच्चित् *kákkit*, anything.

कश्चन *káskaná*, काचन *kākaná*, किञ्चन *kimkaná*, some one.

कोऽपि *kó=pi*, कापि *kāpi*, किमपि *kímapi*, some one.

In the same manner indefinite adverbs are formed : कदा *kadā*, when? कदाचित् *kadākit*, कदाचन *kadākaná*, once; क्व *kvá*, where? न क्वापि *ná kvāpi*, not anywhere.

Sometimes the relative pronoun is prefixed to the interrogative, to render it indefinite : यः कः *yāh káh*, whosoever; यस्य कस्य *yásya kásya*, of whomsoever. Likewise यः कश्चित् *yāh káskit*, whosoever, or यः कश्च *yāh káska*, or यः कश्चन *yāh káskaná*.

The relative pronoun, if doubled, assumes an indefinite or rather distributive meaning : यो यः, या या, यद्यद्, *yó yah, yā yā, yádyad*, whosoever. Occasionally the relative and demonstrative pronouns are combined for the same purpose : यत्तद् *yáttad*, whatsoever.

Pronominal Adjectives.

130 (278). These are adjectives which follow the pronominal declension (तद् *tád*, 122) altogether or in part, but only if they are used in the senses given below.

a. अन्य *anyá*, other ; अन्यतर *anyatará*, either ; इतर *ítara*, other ; एकतम *ekatamá*, one (of many) ; त्व *tvá*, other ; and words formed with तर *tara* and तम *tama* from the pronominal stems क *ka*, त *ta*, य *ya* (कतर *katará*, which of two ? कतम *katamá*, which of many ? etc.), follow the pronominal declension throughout, taking ह् *d* in N. A. V. sg. neut. ; e g अन्यः *anyáh*, अन्या *anyá*, अन्यत् *anyát*

b. The following differ only in taking म् *m* instead of ह् *d* in N. A. V. sg. neut. : उभय *ubháya*, both ; एक *éka* (117), one ; एकतर *ekatará*, either ; विश्व *vísva*, सम *sama* (enclitic), सिम *simá*, सर्व *sárva*, all ; नेम *néma*, half.

Ex. सर्व *sárva* · sg. N. सर्वैः *sárvaḥ*, सर्वा *sárvā*, सर्वम् *sárvam* ; D. सर्वस्मै *sárvasmai* ; Ab. सर्वस्मात् *sárvasmât* ; G. सर्वस्य *sárvasya* ; L. सर्वस्मिन् *sárvasmin* · pl. N. सर्वे *sárve*, सर्वाः *sárvāḥ*, सर्वाणि *sárvāni*.

Note—उभय *ubháya* has no dual, and नेम *néma* has optionally नेमाः *némāḥ* in the N. pl. masc.

c. The following optionally take the terminations of the nominal declension in the Ab. and L. sg. m. n., and in the N. pl. m. : अधर *ádharma*, inferior, west ; अंतर *ántara*, outer (except अंतरा पूः *ántará pūḥ*, suburb) or lower (scil. garment) ; अपर *ápara*, other or inferior ; अवर *ávāra*, posterior, west ; उत्तर *úttara*, subsequent, north ; दक्षिण *dákshina*, right, south ; पर *pára*, subsequent ; पूर्व *pūrva*, prior, east ; स्व *svá*, own.

Ex. पूर्व *pūrva* : sg. Ab. पूर्वस्मात् *pūrvasmât* or पूर्वात् *pūrvât* ; L. पूर्वस्मिन् *pūrvasmin* or पूर्वे *pūrve* : pl. N. पूर्वे *pūrve* or पूर्वाः *pūrvāḥ*.

d (283). अर्ध *ardhá*, half ; अल्प *álpa*, little ; कतिपय *katipayá*, some ; चरम *karamá*, last ; प्रथम *prathamá*, first ; द्वय *dvayá*, two-

fold (and similar words in य ya: चय trayá); द्वितय dvítaya, two-fold (and similar words in तय taya: त्रितय trítaya), may follow the pronominal declension in the N. pl., and द्वितीय dvitīya and तृतीय trítīya in the whole singular.

Ex. चरमाः karamāḥ or चरमे karamé: D. द्वितीयाय dvitīyāya or द्वितीयस्मै dvitīyasmai; Ab. द्वितीयात् dvitīyāt or द्वितीयस्मात् dvitīyasmāt; G. द्वितीयस्य dvitīyasya; L. द्वितीये dvitīye or द्वितीयस्मिन् dvitīyasmin: N. pl. द्वितीयाः dvitīyāḥ.

Note—At the end of possessive compounds (218) these pronominal adjectives are treated like ordinary words.

CHAPTER IV.

CONJUGATION.

131 (286). Sanskrit verbs are inflected with either active or middle terminations.

The **active** voice is called **Parasmai-pada**, i. e. transitive (lit. 'word for another,' from परस्मै párasmai, D sg. of पर pára, another, i. e. a verb the action of which refers to another).

The **middle** voice is called **Ātmane-pada**, i. e. intransitive (from आत्मने ātmāne, D. sg. of आत्मन् ātmán, self, i. e. a verb the action of which refers to the agent).

The **passive** takes the terminations of the Ātmanepada, prefixing य ya to them in the four special or modified forms. In the other forms the passive, with two exceptions (178, 180), coincides with the Ātmanepada.

132 The Sanskrit verb has in each tense and mood three numbers, Singular, Dual, and Plural, with three persons in each.

133 (290). There are in Sanskrit forms for nine moods and

tenses: 1. Present (indicative); 2 Imperfect (indicative); 3 Imperative; 4 Optative (potential); 5. Perfect (reduplicated and periphrastic); 6. Aorist (first and second); 7. Future (simple and periphrastic); 8. Conditional; 9. Benedictive or Precative (a kind of aorist optative).

The above forms contain two principal groups, the present group (present, imperfect, imperative, optative) and the sibilant group (simple future, conditional, first aorist, benedictive). Of the remaining forms, two are reduplicated (perfect and second aorist, 3: see 164), two are periphrastic (perfect and future), and one a root-preterite (second aorist, 1 and 2: see 161 and 163).

Besides these forms, there is *one* infinitive (191), unconnected with any tense-stem; and participles connected with three tenses, present, simple future, and perfect, active, middle, and passive.

There is neither a pluperfect nor a subjunctive in classical Sanskrit, nor is there an optative or imperative of any tense except the present. There are therefore far fewer verbal forms in non-Vedic Sanskrit than in Greek.

Special and General Forms.

134 (294). The four first of the above-mentioned forms, which may be called the Special or Modified Forms, belong to the present stem (cp. Gk. *ῥύπτ-ω*, *ῥ-τυπτ-ον*, *ῥύπτ-οιμι*, *ῥύπτ-ε* with aor. *ῥ-τυπ-ον*). This present stem is formed from the root in ten different ways. Hence Sanskrit grammarians have divided all verbs into ten classes, a division which may conveniently be retained. In the other five forms, which may be called General or Unmodified Forms, the terminations are added immediately (or after inserting a sibilant) to the root. In the tenth class, however (nearly all the verbs of which are secondary), the present stem is used in most of the general forms, as in the other secondary verbs (causatives, desideratives, intensives, and denominatives, which will be treated in 192-206).

The Ten Classes.

135 (295). The ten classes are divided into **two conjugations**. In the first, comprising the 1st, 4th, 6th, and 10th classes, the present stem ends in **अ a**, and remains unchanged throughout.

In the second conjugation, which comprises all the remaining classes, the terminations are added directly to the root or to the suffixes **उ u**, **नु nu**, or **नी nî** in the **present stem**, which is **changeable**, being **either strong or weak**.

Formation of the Present Stem.

136 (296). A. First Conjugation.

1. The first or Bhû class adds **अ a** to the last letter of the root, which takes Guna of a final vowel (short or long) and of a short medial vowel followed by *one* consonant.

भू bhû, to be: present stem **भव bháv-a**; **बुध् budh**, to know: **बोध bódh-a**.

2. The sixth or Tud class adds an accented **अ a** to the root, which (not having the accent) does not take Guna. Before the **अ a**, final **इ i** and **ई î** are changed to **इय् iy**, **उ u** and **ऊ û** to **उव् uv**, **रि ri** to **रिय् riy**, and **रि ri** to **इर ir**.

तुद् tud, to strike: present stem **तुद् tud-á**. **रि ri**, to go: **रिय riy-á**. **नू nû**, to praise: **नुव nuv-á**. **मृ mri**, to die: **म्रिय mriy-á**. **कृ krî**, to scatter: **किर kir-á**.

3. The fourth or Div class adds **य ya** to the last letter of the root (this **य ya** having been accented originally, some roots of this class are shortened: **व्यध् vyadh**, **विध्य vídh-ya**).

नह् nah, to bind: **नह्य náh-ya**. **दिब् div**, to play: **दीव्य dív-ya** (65).

4. The tenth or Kur class adds **अय áya** to the last letter of the root.

A final vowel takes *Vriddhi*; a short medial vowel followed by *one* consonant takes Guna.

अ a and **रि ri** followed by one consonant become **आ á** and **इर**

ir respectively: **मी** *mi*, to walk: **मायय** *máy-áya*. **चुर** *kur*, to steal. **चोरय** *kor-áya*. **दल्** *dal*, to cut **दालय** *dál-áya*. **कृत्** *krít*, to praise **कीर्तय** *kirt-áya*.

137 (321). **B. Second Conjugation.**

The **strong forms** are:—

- (1) The singular present and imperfect active.
- (2) All first persons imperative **active and middle**.
- (3) Third singular imperative active.

The strong forms have Guna of the radical vowel or the affix (the terminations being unaccented or weak). **नी** *ní*, however, is represented by **ना** *ná* (9th class), and **न्** *n* by **न** *na* (7th class).

Note 1. The vowel of the root or affix is shortened in the weak forms owing to the terminations being accented (or strong).

Note 2. Among the general forms (134) the reduplicated perfect alone has a changeable base, the singular active being strong (see 151).

138 (299). 1. The **second** or Ad class adds the terminations directly to the root, which in the strong forms takes Guna if possible (136, 1)

Note—This and the seventh are the most difficult classes, because so many rules of internal Sandhi have to be observed, the various initials of the terminations coming into direct contact with the final of the root.

अद् *ad*, to eat: **अस्मि** *ád-mi*, **असि** *át-si*, **अत्ति** *át-ti*. **इ** *i*, to go: **एस्मि** *émi*, **एषि** *éshi*, **एति** *éti*. **लिह्** *lih*, to lick: **लेस्मि** *léh-mi*, **लेषि** *lék-shi*, **लेदि** *lé-dhi* (79).

2. The **third** or Hu class adds the terminations directly to the reduplicated root, which in the strong forms takes Guna if possible.

हु *hu*, to sacrifice: **जुहोमि** *gu-hó-mi*, I sacrifice; **जुहुमः** *gu-hu-máh*, we sacrifice.

Note—The intensive verbs conjugated in the Parasmaipada (201) follow this class.

3. The **seventh** or Rudh class adds the terminations directly to the final consonant, before which न् n is inserted in the weak, and न na in the strong forms.

युज् *yug*, to join · युञ्जः *yuñg-máh*, we join ; युनञ्जि *yu-ná-g-mi*, I join.

4. The **fifth** or Su class adds नु nu, which takes Guna in the strong forms, to the root

सु *su*, to squeeze out सुनुमः *su-nu-máh*, 1st pl pres. ; सुनोमि *su-nó-mi*, 1st sg. pres.

5. The **eighth** or Tan class adds उ u, which in the strong forms becomes ओ o, to the root.

तन् *tan*, to stretch · तनुमः *tan-u-máh*, 1st pl pres. ; तनोमि *tan-ó-mi*, 1st sg. pres.

Note—All verbs belonging to this class end in न् n, except कृ *kr̥* : करोमि *kar-ó-mi*, I do.

6. The **ninth** or Krî class adds to the root the syllable नी nî, which becomes ना nâ in the strong forms and is shortened to न् n before vowels in the weak forms.

क्री *krî*, to buy · क्रीणीमः *krî-nî-máh*, 1st pl. ; क्रीणामि *krî-nâ-mi*, 1st sing. ; क्रीणन्ति *krî-n-ánti*, 3rd pl.

The Augment.

139 (301). The imperfect, the aorist, and the conditional take अ a (which is accented) as their augment. **This अ a forms Vṛiddhi with an initial vowel.**

बुध् *budh* : pres. बोधामि *bódhâmi* ; impf अबोधम् *ábodham*.
उद् *und* : उनत्ति *unátti*, he wets ; impf. औनत् *áunat*. च् *ri* :
च्यति *ríkkhati*, he goes ; impf. आर्क्षत् *árkkhat*.

The augment of the impf. and aor. (which are then used imperatively) is dropped after the prohibitive particle मा *má* (μη) : मा भवान् कार्षीत् *má bhávân kârshît*, Let not your Honour do this ! or मा स्म करोत् *má sma karot*, May he not do it !

Reduplication.

140 (302). Five verbal forms take reduplication in Sanskrit, viz. the present stem of the third conjugational class, the perfect, the reduplicated aorist, the desiderative, and the intensive. Each of these five has certain peculiarities, which must be treated separately under the special rules of reduplication (141, 146, 166, 198, 204). Common to all are the following.

General Rules of Reduplication.

1 (303). The first syllable of a root (i. e. that portion of it which ends with a vowel) is reduplicated; e. g. बुध् budh = बुबुध् bu-budh.

2 (304). Aspirated letters are represented by their corresponding unaspirated letters; e. g. भिद् bhid, to cut, = बिभिद् bibhid; धू dhû, to shake, = दुधू dudhû.

3 (305). Gutturals are represented by the corresponding palatals, ह h by ज g; e. g. कुट् kut, to sever, = चुकुट् kukut; खन् khan, to dig, = चखन् lakhan; गम् gam, to go, = जगम् gagam; हस् has, to laugh, = जहस् gahas.

4 (306). If the root begins with more than one consonant, the first only is reduplicated; e. g. कुश् krus, to shout, = चुकुश् kukrus; क्षिप् kship, to throw, = चिक्षिप् kikship.

5 (307). If a root begins with a sibilant followed by a hard consonant, the latter is reduplicated; e. g. स्तु stu, to praise, = तुष्टु tushṭu; स्था sthâ, to stand, = तस्था tasthâ; क्ष्युत् skyut, to drop, = चुक्ष्युत् kuskyyut; स्कन्द skand, to approach, = चस्कन्द kaskand. But स्मृ smri, to pine, = सस्मृ sasmri (m is soft).

6 (308). If the radical vowel, whether final or medial, is long, it is shortened in the reduplicative syllable; e. g. गाह् gâh, to enter, = जगाह् gagâh; क्री krî, to buy, = चिक्री kikrî; सूद् sûd, to strike, = सुषूद् sushûd.

7 (309). If the radical (not final) vowel is ए e or ऐ ai, it becomes

इ 1; if it is अ. o or औ au, it becomes उ u : e. g. सेव् *sev*, to worship, = सिषेव् *sishēv*; दौक् *dhauk*, to approach, = डुदौक् *dudhauk*.

8 (310). Roots with final ए e, ऐ ai, ओ o are treated like roots ending in आ â, taking अ a in the reduplicative syllable; e. g. धे *dhe*, to feed, = दधौ *dadhau*; गै *gai*, to sing, = जगौ *gagau*; शो *so*, to sharpen, = शशौ *sasau*.

Special Rule of Reduplication for the Third Class.

141 (316). चृ *ri* and चृ *ri* are represented in reduplication by इ 1; e g. भृ *bhri*, to hear, = विभर्ति *bibhárti*; पू *pri*, to fill, = पिपति *pípartī*.

Terminations.

142 (321). The following table gives the terminations, which are on the whole the same for all verbs, of the four modified forms. The chief difference is in the optative, which is characterised by ए e in the first, and या *yâ* and ई *î* in the second conjugation. It will prevent confusion to remember that the present has the primary (mi, si, ti, etc.), while the impf., opt., and impv. (the latter with some variations) have the secondary terminations (m, s, t, etc.)

Of the five general forms (133) the Future and, for the most part (especially in the middle), the Perfect take the primary, while the Conditional, the Aorist, and the Benedictive take the secondary, terminations

In order to understand the difference between the two conjugations, it is worth noting that, as in the a-declension, so in the a-conjugation, the accent never falls on the terminations, but always on the same syllable of the base (on the root in the first and fourth, on the affix in the sixth and tenth classes), which therefore remains unchanged. On the other hand, as in the declension of changeable bases, so in the second conjugation, the strong base has the accent, and is shortened in the weak forms by the shifting of the accent to the terminations. **In the second**

conjugation, therefore, **the terminations are accented** except in the strong forms (137) and in the imperfect (the augment always being accented).

PARASMAIPADA.				
Present.	Imperfect.	Optative		Imperative
		1st conj	2nd conj	
1. मि mi ¹	अम् am ²	एयम् eyam ³	याम् yām	आनि âni
2. सि si	स् s	एस् es	यास् yās	— (1) हि hi ⁴ (2)
3. ति ti	त् t	एत् et	यात् yât	तु tu
1. वः vah	व va	एव eva	याव yāva	आव āva
2. थः thaḥ	तम् tam	एतम् etam	यातम् yâtam	तम् tam
3. तः taḥ	ताम् tām	एताम् etām	याताम् yâtām	ताम् tām
1. मः mah	म ma	एम ema	याम yāma	आम āma
2. थ tha	त ta	एत eta	यात yâta	त ta
3. अन्ति anti ⁵	अन् an ⁶	एयुस् eyus	युस् yus	अन्तु antu ⁵

ÂTMANEPADA.				
Present.	Imperfect.	Optative.		Imperative
1. ए e	ए e (1) इ i (2)	एय eya	ई iya	ऐ ai
2. से se	थास् thâs	एथास् ethâs	ईथास् îthâs	स्व sva
3. ते te	त ta	एत eta	ईत îta	ताम् tām
1. वहे vahe	वहि vahi	एवहि evahi	ईवहि îvahi	आवहै āvahai
2. एथे ethe (1)	एथाम् ethâm (1)	एयाथाम्	ईयाथाम्	एथाम् ethâm (1)
आथे âthe (2)	आथाम् âthâm (2)	एयाथाम् eyâthâm	ईयाथाम् îyâthâm	आथाम् âthâm (2)
3. एते ete (1)	एताम् etâm (1)	एयाताम्	ईयाताम्	एताम् etâm (1)
आते âte (2)	आताम् âtâm (2)	एयाताम् eyâtâm	ईयाताम् îyâtâm	आताम् âtâm (2)
1. महे mahe	महि mahi	एमहि emahi	ईमहि îmahî	आमहै āmahai
2. ध्वे dhve	ध्वम् dhvam	एध्वम् edhvam	ईध्वम् idhvam	ध्वम् dhvam
3. अन्ते ante (1)	अन्त anta (1)	एरन् eran	ईरन् îran	अन्ताम् antâm (1)
अते ate (2)	अत ata (2)			अताम् atâm (2)

Note 1—The final अ a of the first conjugation is lengthened before म् m or व् v; e g भवामि bhávâ-mi, भवावः bhávâ-vaḥ.

Note 2—Terminations beginning with vowels should be added in the first conjugation after dropping the final अ a Thus भव bháva + एत् et = भवेत् bháv-et.

Note 3—The terminations of the first conjugation given in the above table as beginning with ए e really contain the final अ a of the base + इ i; but on practical grounds it is preferable to assume that they begin with ए e.

Note 4—Verbs of the first conjugation take no termination in the 2nd sg. impv. Par. Those of the second generally take हि hi, which becomes धि dhi (=Gk. -θι) after a consonant (in 2, 3, 7) Verbs of the fifth and eighth drop हि hi, unless the उ u is preceded by a conjunct consonant. चिनु hi-nú, but आमुहि áp-nu-hi. Verbs of the ninth class, if ending in a consonant, take आन âna instead of हि hi: मय् math, मयान math-âna; but क्री kri, क्रीणीहि kri-ni-hi.

Note 5—Verbs of the third class, and reduplicated bases (cp. 145, cl. II, 5, also 203), take अति ati and अतु atu in the 3rd pl. pres and impv. Par. In the *Âtm.* of the whole **second conjugation** the न् n of the **3rd pl.** pres., impf., and impv. **is rejected.**

Note 6—Verbs of the third class, reduplicated bases, and विद् vid (cl. II), to know, in the 3rd pl. impf. Par., instead of अन् an, take उः uḥ, before which a final vowel requires Guna उः uḥ may also be added to द्विष् dvish and to roots in आ â: अद्विषन् âdvish-an or अद्विषुः âdvish-uḥ : या yâ (cl. II), to go, अयान् âyân or अयुः ây-uḥ.

Paradigms.

143 (322) As the four classes of the first conjugation are inflected exactly alike, one paradigm will suffice for them. The same applies to the fifth and eighth classes. In the second class, द्विष् dvish has been used, instead of अद् ad, for the paradigm, because it illustrates better than अद् ad both the rules of internal Sandhi and the difference between strong and weak forms.

FIRST CONJUGATION.

First Class : √भू bhū, to be ; Present stem भव bháv-a.

PARASMAIPADA.			Present.			ÁTMANEPAIDA.		
SINGULAR.	DUAL.	PLURAL.	SINGULAR.	DUAL.	PLURAL.	SINGULAR.	DUAL.	PLURAL.
1. भवामि bhávā-mi	भवावः bhávā-vaḥ	भवामः bhávā-maḥ	भवे bháv-e	भवावहे bhávā-vahe	भवामहे bhávā-mahe	भवामि bhávā-mi	भवावहे bhávā-vahe	भवामहे bhávā-mahe
2. भवसि bháva-si	भवथः bháva-thaḥ	भवत bháva-ta	भवसे bháva-se	भवेथे bháv-ethe	भवध्वे bháva-dhve	भवसि bháva-si	भवेथे bháv-ethe	भवध्वे bháva-dhve
3. भवति bháva-ti	भवतः bháva-taḥ	भवन्ति bháv-anti	भवते bháva-te	भवेते bháv-ete	भवन्ते bháv-ante	भवति bháva-ti	भवेते bháv-ete	भवन्ते bháv-ante
Imperfect.								
1. अभवम् ábhav-am	अभवाव ábhavā-va	अभवाम ábhavā-ma	अभवे ábhav-e	अभवावहि ábhavā-vaḥi	अभवामहि ábhavā-maḥi	अभवम् ábhav-am	अभवेथाम् ábhav-ethām	अभवध्वम् ábhava-dhvaṃ
2. अभवः ábhava-ḥ	अभवतम् ábhava-tam	अभवत ábhava-ta	अभवथाः ábhava-thāḥ	अभवेथाम् ábhav-ethām	अभवध्वम् ábhava-dhvaṃ	अभवः ábhava-ḥ	अभवेताम् ábhav-etām	अभवन्ताम् ábhav-antaṃ
3. अभवन् ábhava-n	अभवतम् ábhava-tam	अभवन् ábhav-an	अभवत ábhava-ta	अभवेताम् ábhav-etām	अभवन्ताम् ábhav-antaṃ	अभवन् ábhava-n	अभवेताम् ábhav-etām	अभवन्ताम् ábhav-antaṃ

Imperative.

1. भवानि bhāv-āni	भवाव bhāv-āva	भवाम bhāv-āma	भवे bhāv-ai	भवावहे bhāv-āvahai	भवामहे bhāv-āmahai
2. भव bhāva	भवतम् bhāva-tam	भवत bhāva-ta	भवस्व bhāva-sva	भवेयाम् bhāv-ethām	भवेध्वम् bhāva-ethvam
3. भवतु bhāva-tu	भवताम् bhāva-tām	भवंतु bhāv-antu	भवताम् bhāva-tām	भवेताम् bhāv-etām	भवंताम् bhāv-antām

८
२**Optative:**

1. भवेयम् bhāv-eyam	भवेव bhāv-eva	भवेम bhāv-ema	भवेय bhāv-eya	भवेवहि bhāv-evahi	भवेमहि bhāv-emahi
2. भवेः bhāv-eh	भवेतम् bhāv-etam	भवेत bhāv-eta	भवेयाः bhāv-ethāḥ	भवेयायाम् bhāv-eyāthām	भवेध्वम् bhāv-ethvam
3. भवेत् bhāv-et	भवेताम् bhāv-etām	भवेयुः bhāv-eyuḥ	भवेत bhāv-eta	भवेयाताम् bhāv-eyātām	भवेन् bhāv-eyan

SECOND CONJUGATION.

Second Class : √द्विष् dvish, to hate; Present stem द्विष् dvish, द्वेष् dvésh.

PARASMAIPADA.			ĀTMANEPADA.			
		Present.				
	SINGULAR.	DUAL.	PLURAL.	SINGULAR.	DUAL.	PLURAL.
1.	द्वेष्मि dvésh-mi	द्विष्यः dvish-vāḥ	द्विष्यः dvish-māḥ	द्विये dvish-é	द्विष्वहे dvish-vāho	द्विष्वहे dvish-māhe
2.	द्वेषि dvésh-ahi	द्विष्टः dvish-thāḥ	द्विष्टः dvish-thāḥ	द्विष्ये dvish-shé	द्विष्याये dvish-āthe	द्विष्टुः dvish-dhvé
3.	द्वेष्टि dvésh-ti	द्विष्यति dvish-ānti	द्विष्यति dvish-ānti	द्विष्टे dvish-té	द्विष्याते dvish-āto	द्विष्यते dvish-āte
Imperfect.						
1.	अद्वेष्टम् ádvesh-am	अद्विष्य ádvissh-va	अद्विष्य ádvissh-ma	अद्विष्यि ádvissh-i	अद्विष्वहि ádvissh-vahi	अद्विष्वहि ádvissh-mahi
2.	अद्वेष्ट ádvet	अद्विष्टम् ádvissh-tam	अद्विष्ट ádvissh-ta	अद्विष्टाः ádvissh-thāḥ	अद्विष्यायाम् ádvissh-āthām	अद्विष्टुम् ádvid-dhvam
3.	अद्वेष्ट ádvet	अद्विष्टाम् ádvissh-tām	अद्विष्यन् ádvissh-an	अद्विष्ट ádvissh-ta	अद्विष्याताम् ádvissh-ātām	अद्विष्यत ádvissh-āta

Imperative.

1. द्वेषाणि dvésh-āni	द्वेषाव dvésh-āva	द्वेषाम dvésh-āma	द्वेषे dvésh-ai	द्वेषावहे dvésh-āvahai	द्वेषामहे dvésh-āmahai
2. द्विदृढि dvīd-ḍhi	द्विष्टम् dvish-tām	द्विष्ट dvish-tā	द्विह्व dvīk-ṣhva	द्विषायाम् dvish-āthām	द्विद्वुम् dvīd-ḍhvām
3. द्वेष्टु dvésh-tu	द्विष्टाम् dvish-tām	द्विष्टन्तु dvish-āntu	द्विष्टाम् dvish-tām	द्विषाताम् dvish-ātām	द्विषाताम् dvish-ātām

Optative.

1. द्विष्याम् dvish-yām	द्विष्याव dvish-yāva	द्विष्याम dvish-yāma	द्विषीय dvish-īya	द्विषीवहि dvish-īvahi	द्विषीमहि dvish-īmahi
2. द्विष्याः dvish-yāḥ	द्विष्यातम् dvish-yātām	द्विष्यात dvish-yāta	द्विषीयाः dvish-īthāḥ	द्विषीयाथाम् dvish-īyāthām	द्विषीध्वम् dvish-īdhvām
3. द्विष्यात् dvish-yāt	द्विष्याताम् dvish-yātām	द्विष्युः dvish-yúḥ	द्विषीत dvish-īta	द्विषीयाताम् dvish-īyāthām	द्विषीरन् dvish-īrān

Third Class : √हु hu, to sacrifice; Present stem जुहु gubh, जुहो gubhó.

PARASMAIPADA.		Present.		ÁTMANEPA DA.	
SINGULAR,	DUAL.	PLURAL.	SINGULAR.	DUAL.	PLURAL.
1. जुहोमि gubhó-mi	जुहुवः gubhu-váh	जुहुमः gubhu-máh	जुह्वे gúhiv-o	जुहुवहे gubhu-váho	जुहुमहे gubhu-máhe
2. जुहोषि gubhó-shi	जुहुयः gubhu-tháh	जुहुय gubhu-thá	जुहुये gubhu-shé	जुह्वये gúhiv-áthe	जुहुध्वे gubhu-dhvé
3. जुहोति gubhó-ti	जुहुतः gubhu-táh	जुह्वति gúhiv-ati	जुहुते gubhu-té	जुह्वते gúhiv-áto	जुह्वते gúhiv-ato

Imperfect.

1. अजुहवम् águbhav-am	अजुहुव águbhu-va	अजुहुम águbhu-ma	अजुह्वि águbhv-i	अजुहुवहि águbhu-vahi	अजुहुमहि águbhu-mahi
2. अजुहोः águbho-h	अजुहुताम् águbhu-tam	अजुहुत águbhu-ta	अजुहुयाः águbhu-tháh	अजुह्वताम् águbhv-átam	अजुहुध्वम् águbhu-dhvam
3. अजुहोत águbho-t	अजुहुताम् águbhu-tam	अजुह्वतः águbhav-ut	अजुहुत águbhu-ta	अजुह्वताम् águbhv-átam	अजुह्वतः águbhv-ata

Imperative.

1.	जुह्वानि guháv-áni	जुहवाम guháv-áma	जुहवै guháv-ai	जुहवावहै guháv-ávahai	जुहवामहै guháv-ámahai
2.	जुह्विष guhú-áhi	जुहतु guhú-tám	जुह्व guhú-shv	जुह्वायाम् guhú-áthám	जुह्वध्वम् guhú-dhívám
3.	जुहोतु guhótu	जुह्वताम् guhú-tám	जुह्वताम् guhú-tám	जुह्वीताम् guhú-ítám	जुह्वताम् guhú-atám

Optative.

1.	जुह्याम् guhú-yám	जुह्याम guhú-yáma	जुह्वीय guhú-iyá	जुह्वीवहि guhú-iváhi	जुह्वीमहि guhú-imáhi
2.	जुह्याः guhú-yáḥ	जुह्याताम् guhú-yátam	जुह्वीयाः guhú-ítáḥ	जुह्वीयायाम् guhú-iyáitám	जुह्वीध्वम् guhú-ídhívám
3.	जुह्यात् guhú-yát	जुह्याताम् guhú-yátam	जुह्वीत guhú-ítá	जुह्वीयाताम् guhú-iyáitám	जुह्वीरन् guhú-írán

Fifth Class : √ सु su, to distil ; Present stem सुनु sunu, सुनो sunó.

PARASMAIPADA.		Present.		ĀTMAKĒPADA.	
SINGULAR.		PLURAL.	SINGULAR	DUAL	PLURAL.
1.	सुनोमि sunó-mi	सुनुमः sunu-máḥ	सुन्वे sunv-é	सुनुवहे sunu-váhe	सुनुमहे sunu-máhe
2.	सुनोषि sunó-shi	सुनुय sunu-tháḥ	सुनुषे sunu-shé	सुन्वाये sunv-āthe	सुनुध्वे sunu-dhvé
3.	सुनोति sunó-ti	सुन्वन्ति sunv-ánti	सुनुते sunu-té	सुन्वाते sunv-āte	सुन्वते sunv-āte

Imperfect.

1.	असुनवम् ásunav-am	असुनुम ásunuv-ma	असुन्वि ásunv-i	असुनुवाह ásunuv-ahi	असुनुमाह ásunuv-mahi
2.	असुनोः ásuno-ḥ	असुनुत ásunuv-ta	असुनुयाः ásunuv-tháḥ	असुन्वायाम् ásunv-āthām	असुनुध्वम् ásunuv-dhvam
3.	असुनोत् ásuno-t	असुन्वन् ásunuv-an	असुनुत ásunuv-ta	असुन्वाताम् ásunv-ātām	असुन्वत ásunuv-āta

Imperative.

1.	सुनवाणि sunáv-āṇi	सुनवाव sunáv-āva	सुनवाम sunáv-āma	सुनवे sunáv-ai	सुनवावहे sunáv-āvahai	सुनवामहे sunáv-āmahai
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2.	सुनु sunú	सुनुतम् sunu-tám	सुनुत sunu-tá	सुनुष्व sunu-shvā	सुन्वायाम् sunv-āthām	सुनुध्वम् sunu-dhvam
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3.	सुनोगु sunó-bu	सुनुताम् sunu-tām	सुन्वागु sunv-āntu	सुनुताम् sunu-tām	सुन्वाताम् sunv-ātām	सुन्वताम् sunv-ātām
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Optative.

1.	सुनुयाम् sunu-yām	सुनुयाव sunu-yāva	सुनुयाम sunu-yāma	सुन्वीय sunv-īyā	सुन्वीवहि sunv-īvāhi	सुन्वीमहि sunv-īmāhi
2.	सुनुयाः sunu-yāḥ	सुनुयातम् sunu-yātam	सुनुयात sunu-yāta	सुन्वीयाः sunv-īthāḥ	सुन्वीयाथाम् sunv-īyāthām	सुन्वीध्वम् sunv-īdhvam
3.	सुनुयात् sunu-yāt	सुनुयाताम् sunu-yātam	सुनुयुः sunu-yūḥ	सुन्वीत sunv-īt	सुन्वीयाताम् sunv-īyāthām	सुन्वीरन् sunv-īrān

Seventh Class : √रु रुध्, to obstruct ; Present stem रुंथ् rundh, रुणथ् runádh.

PARASMAIPADA.			Present.		
SINGULAR.	DUAL.	PLURAL.	SINGULAR.	DUAL.	PLURAL.
1. रुणमि runádh-mi	रुंथः 1 undh-váh	रुंथः 1 undh-máh	रुंथे 1 undh-é	रुंथहे rundh-váho	रुंथहे 1 undh-máho
2. रुणसि runádh-si	रुंथः rund-dháh	रुंथः rund-dháh	रुंत्से 1 unt-sé	रुंथाये rundh-átho	रुंथ्वे 1 und-dhvé
3. रुणति runádh-ti	रुंथः rund-dháh	रुंथन्ति 1 undh-ánti	रुंथ्वे rund-dhvé	रुंथाते rundh-áto	रुंथन्ते rundh-áto

Imperfect.		
1. अरुणथम् árunadh-am	अरुंथम् árunth-ma	अरुंथि árunth-i
2. अरुणत् árunat	अरुंथम् árun-dhám	अरुंथायाम् árunth-áthám
3. अरुणत् árunat	अरुंथाम् árun-dhám	अरुंथाताम् árunth-átám

Imperative.

1.	रुणधानि runádh-āni	रुणधाव runádh-āva	रुणधाम runádh-āma	रुणधै runádh-ai	रुणधावहे runádh-āvahai	रुणधामहे runádh-āmahai
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2.	रुंद्धि rund-dhí	रुंद्धम् rund-dhām	रुंद्ध rund-dhā	रुंत्स्व runt-svā	रुंधायाम् rundh-āthām	रुंद्धम् rund-dhām
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3.	रुण्णु runádh-dhu	रुंद्धाम् rund-dhām	रुंधंतु rundh-āntu	रुंद्धाम् rund-dhām	रुंधताम् rundh-ātām	रुंधताम् rundh-ātām
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Optative.

1.	रुंध्याव rundh-yāva	रुंध्याम् rundh-yāma	रुंधीय rundh-iyā	रुंधीवहि rundh-ivāhi	रुंधीमहि rundh-imāhi	रुंधीमहि rundh-imāhi
2.	रुंध्यातम् rundh-yātam	रुंध्यात rundh-yāta	रुंधीयाः rundh-īthāh	रुंधीयायाम् rundh-iyāthām	रुंधीध्वम् rundh-īdhvām	रुंधीध्वम् rundh-īdhvām
3.	रुंध्यात् rundh-yāt	रुंध्याताम् rundh-yātam	रुंधीत rundh-ītā	रुंधीयाताम् rundh-iyāthām	रुंधीरन् rundh-īrān	रुंधीरन् rundh-īrān

Ninth Class : √क्री क्री, to buy; Present stem क्रीणी क्रीमि, क्रीया क्रीमि, क्रीय क्रिम्

PARASMAIPADA.		Present.		ĀTMA NEPAḌA.	
SINGULAR.	DUAL.	PLURAL.	SINGULAR.	DUAL.	PLURAL.
1. क्रीयामि kṛīmī-mi	क्रीणीवः kṛīmī-vāḥ	क्रीणीमः kṛīmī-māḥ	क्रीणे kṛīm-é	क्रीणीवहे kṛīmī-vāḥe	क्रीणीमहे kṛīmī-māḥe
2. क्रीयासि kṛīmī-si	क्रीणीयः kṛīmī-thāḥ	क्रीणीय kṛīmī-thāḥ	क्रीणीषे kṛīmī-shé	क्रीयाये kṛīm-āḥe	क्रीणीध्वे kṛīmī-dhivé
3. क्रीयानि kṛīmī-ti	क्रीणीतः kṛīmī-tāḥ	क्रीणीत kṛīm-ānti	क्रीणीते kṛīmī-té	क्रीयान्ते kṛīm-āḥte	क्रीयन्ते kṛīm-āḥte

Imperfect.					
1. अक्रीयाम् ákrīmā-m	अक्रीणीव ákrīmī-vā	अक्रीणीम ákrīmī-ma	अक्रीणि ákrīm-i	अक्रीणीवहि ákrīmī-vahi	अक्रीणीमहि ákrīmī-mahi
2. अक्रीयाः ákrīmā-ḥ	अक्रीणीतम् ákrīmī-tam	अक्रीणीत ákrīmī-ta	अक्रीणीयाः ákrīmī-thāḥ	अक्रीयायाम् ákrīm-āthām	अक्रीणीध्वम् ákrīmī-dhavam
3. अक्रीयान् ákrīmā-t	अक्रीणीताम् ákrīmī-tām	अक्रीयान् ákrīm-an	अक्रीणीत ákrīmī-ta	अक्रीयाताम् ákrīm-āthām	अक्रीयन्त ákrīm-ānta

Imperative.

1.	क्रीणानि krīṇāni	क्रीणाव krīṇā-va	क्रीणाम krīṇā-ma	क्रीणे krīṇai	क्रीणावहे krīṇā-vahai	क्रीणामहे krīṇā-mahai
2.	क्रीणीहि krīṇi-hi	क्रीणीतम् krīṇi-tām	क्रीणीत krīṇi-tā	क्रीणीष्व krīṇi-śhvā	क्रीणायाम् krīṇ-ābhām	क्रीणीध्वम् krīṇi-dhivām
3.	क्रीणानु krīṇā-tu	क्रीणीताम् krīṇi-tām	क्रीणानु krīṇ-āntu	क्रीणीताम् krīṇi-tām	क्रीणाताम् krīṇ-ābhām	क्रीणताम् krīṇ-ābhām

Optative.

1.	क्रीणीयाम् krīṇi-yām	क्रीणीयाव krīṇi-yāva	क्रीणीयाम krīṇi-yāma	क्रीणीय krīṇi-yā	क्रीणीवहि krīṇ-āvāhi	क्रीणीमहि krīṇ-i-māhi
2.	क्रीणीयाः krīṇi-yāḥ	क्रीणीयातम् krīṇi-yātaṁ	क्रीणीयात krīṇi-yāta	क्रीणीयाः krīṇi-tāḥ	क्रीणीयाथाम् krīṇ-i-yābhām	क्रीणीध्वम् krīṇ-i-dhivām
3.	क्रीणीयात् krīṇi-yāt	क्रीणीयाताम् krīṇi-yābhām	क्रीणीयुः krīṇi-yūḥ	क्रीणीत krīṇ-i-tā	क्रीणीयाताम् krīṇ-i-yābhām	क्रीणीरन् krīṇ-i-rān

Irregularities.**First Conjugation.**

144. **First or Bhû Class.** 1. कम् *kīam*, to step, आ-चम् *ā-lam*, to sip, गुह् *guh*, to conceal, श्चिक् *shthiv*, to spit, lengthen their vowel in the present base: काम *krāma*, आचाम *ā-kāma*, गूह *gūha*, श्चिव *shthīva*; मृज् *mrig*, to cleanse, takes *Vriddhi*. मार्ज *mārga*; सद् *sad*, to sink, takes ई *î*: सीद *sīda* (Lat. *sīdo*).

2. च् *ri*, to go, गम् *gam*, to go, यम् *yam*, to restrain, form the present base with क् *kkha* (=Gk *σκ*): च्क् *rikkha*, गक् *gākkha*, यक् *yākkha* (also इष् *ish*, to wish, in the 6th cl.: इक् *ikkhá*).

3. आ *ghrâ*, to smell, पा *pâ*, to drink, स्था *sthâ*, to stand, have a reduplicated present base: जिघ्र *gīghra*, पिब *pība* (Lat. *bibo*), तिष्ठ *tīstha* (Gk *ἵστη-*, Lat. *sisto*).

4. दंश् *dams*, to bite, मंश् *manth*, to churn, रंज् *rañg*, to tinge, संज् *sañg*, to adhere, स्वंज् *svañg*, to embrace, drop the nasal: दश् *dāsa*, etc.

5. दृश् *dris*, to see, ध्मा *dhmâ*, to blow, म्ना *mnâ*, to study, substitute पश्य *pāsya*, धन *dhāma*, मन *māna*.

6. गुप् *gup*, to protect, धूप् *dhûp*, to warm, take आय *āya*: गोपाय *gopāya*, धूपाय *dhûpāya*; कम् *kam* takes अय *aya* with *Vriddhi*: कामय *kāmāya* (properly causative).

Fourth or Div Class. 1. तम् *tam*, to languish, दम् *dam*, to tame, भ्रम् *bhram*, to roam, मद् *mad*, to rejoice, शम् *sam*, to cease, श्रम् *sram*, to be weary, lengthen their vowel: ताम्य *tāmya*, etc.

2. Verbs in ओ *o* drop the ओ *o* before य *ya*; e.g. शो *so*, to sharpen, श्यति *syāti* (cp. 136, 3).

3. भ्रंश् *bhrams*, to fall, drops its nasal. भ्रश्य *bhrāsya*; व्यध् *vyadh*, to pierce, takes *Samprasârana*¹: विध्य *vidhya*; जन् *gan*, to be born, substitutes जाय *gāya*.

¹ The term applied by native grammarians to the contraction

Sixth or Tud Class. १ कृत् *krit*, to cut, खिद् *khid*, to vex. पिश् *pis*, to form, मुक् *muk*, to loosen, लिप् *lip*, to paint, लुप् *lup*, to break, विद् *vid*, to find, सिक् *sik*, to sprinkle, insert a nasal; e. g. सिञ्च *siñká*.

2. इष् *ish* substitutes क् *kh* for ष् *sh*: इच्छ *ikkhá* (cp 1st cl. 2).

3. प्रश् *prakh*, to ask, भ्रज् *bhragg*, to fry, व्रश् *vrask*, to cut, shorten र *ra* to रि *ri*: पृच्छ *prikkhá*, भृज् *bhriggá*, वृश् *vriská*.

Second Conjugation.

Second or Ad (Dvish) Class. १. अन् *an*, to breathe, जख् *gaksh*, to eat, रुद् *rud*, to weep, अस् *svas*, to breathe, स्वप् *svap*, to sleep, insert इ *i*, in the present forms, before terminations beginning with consonants except य् *y*; but ई *î* or अ *a* before the स् *s* and त् *t* of the 2nd and 3rd sg. impf. Par. रोदिमि *ródi-mi* but रुदन्ति *rud-ánti*, रुद्याम् *rud-yám*; impf. sg. 3. अरोदीत् *árod-i-t* or अरोदत् *árod-a-t*.

2. अस् *as*, to be, drops the initial अ *a* in the optative and all the weak forms of the pres. and impv. The 2nd sg. impv. is एधि *e-dhí*.

3. इ *i* with अधि *adhi*, to read, inflected in the Âtm. only, resolves ई *î* in the pres. and ऐ *ai* (a- augm. + 1) in the impf. into ईय् *îy* and ऐय् *aiy*: pr. १. अधीये *adhîyé*, 2. अधीषे *adhîshé*; impf १. अध्यैयि *adhy-aíyi*, 2. अध्यैयाः *adhy-aíthâh*.

4. ईद *îd*, to praise, and ईश् *îs*, to rule, insert इ *i* before terminations beginning with स् *s* and ध् *dh* (i. e. 2. sg. pl. pres. and impv. Âtm.); e. g. ईशिषे *îs-i-shé*, ईशिध्वे *îs-i-dhvé*; ईशिष्व *îs-i-shvâ*, ईशिध्वम् *îs-i-dhvé*.

5. चकास् *kakâs*, to shine, जख् *gaksh*, to eat, जागृ *gâgri*, to wake, दरिद्रा *daridrâ*, to be poor, शास् *sâs*, to rule, being treated as re-

of य *ya*, व *va*, र *ra*, ल *la*, to the corresponding vowels इ *i*, उ *u*, रि *ri*, लि *li*, respectively (cp. 103, 104, foot-notes).

Reduplicated verbs, take अति ati and अतु atu in the 3. pl. pres. and impv., and उः uh instead of अन् an in 3. pl. impf.; e.g. 3. sg. दरिद्राति daridrā-ti, 3. pl. दरिद्रति dāidr-ati शास् sās is changed to शिष sish in the weak forms before consonants 3. sg. शास्ति sās-ti; 3. du. शिष्टः sish-táh; 3. pl. शासति sās-ati

6. ब्रू bṛū, to speak, inserts ई ī in the strong forms before terminations beginning with consonants ब्रवीमि brávi-mi.

7. a. मृज् mṛij to cleanse, takes Vriddhi instead of Guna मर्दिशति mārīsh-ti.

b यु yu, to join, and all other roots ending in उ u, take Vriddhi instead of Guna in the strong forms before terminations beginning with consonants: यौमि yaú-mi, but अयवम् áyav-am.

8. वश् vas, to desire, takes Samprasârana in the weak forms: वशिमि vásmi, but उश्वः usváh.

9. विद् vid, to know, besides the regular pres. वेदमि védmi, has also a perfect form with a pres. sense: वेद वेदा, pl. विदमि vidmá (Gk. οἶδα, ἴδμεν; Germ. weiss, wissen), orig. vi-veda, etc. (cp. 148).

10. शी śi, to lie down, sleep (Âtm. only), takes Guna in the present stem and inserts र r in the 3. pl. pres. impf. and impv. 3. sg. शेते sé-te (Gk. κείται); 3. pl. शेते sérate, शेताम् sératâm, अशेरत áserata.

11. हन् han (Par.), to kill, drops न् n before त् t and थ् th in the weak forms: 3. sg. हन्ति hánti, but 2. pl. हथ ha-thá. In the 3. pl. pres., impf., impv. the radical अ a is dropped and the ह् h becomes घ् gh. घन्ति ghnānti, घन्तु ghnāntu, अघ्नन् ághnan. The 2. sg. impv. is जहि gahí (dissimilated, like a reduplicated form, for हहि ha-hí).

Third or Hu Class. 1. दा dá, to give, and धा dhâ, to place, use दद् dad and दध् dadh as their bases in the weak forms. दध् dadh (against 69) becomes धत् dhat before त् t and थ् th: दधामि dadhā-mi, but दध्वः dadh-váh, धत्थः dhat-tháh. The 2. impv. Par. is देहि de-hí and धेहि dhe-hí.

2 मा *mâ*, to measure, and हा *hâ*, to run away, both *Âtm.*, have मिमी *mimî* and जिही *gihî* as their pres. stems, dropping the ई *i* before vowels : pres. sg. जिहे *gih-e*, जिहीये *gihî-she*, 3. pl. जिहते *gih-ate*; impf. अजिहि *ágih-i*, अजिहीयाः *ágihî-thâh*, 3. pl. अजिहत *ágih-ata*.

हा *hâ*, to leave, *Par.*, has जही *gahî* in weak forms, dropping the ई *i* before vowels and य *y*: जहामि *gáhâmi*, but 2. pl. जहोत *gahî-ta*, 3. pl. जहति *gáh-ati*; opt जह्याम् *gah-yâm*; impv. 2. sg. जहीहि *gahî-hi*.

3. पृ *prî* and other verbs in which final च्च *ri* is preceded by a labial change the vowel to ऊ *ûr*, except where it requires Guna or Vriddhi: पिपमि *pîparmi*, but 1. du. पिपूवः *pîpûrvah*.

Fifth or Su Class. 1. Roots ending in vowels may drop the उ *u* before व *v* and म *m*: सुनोमि *sunó-mi*, but सुन्वः *sun-váh* or सुनुवः *sunu-váh*.

2. Roots ending in consonants change उ *u* to उव् *uv* before vowels: शक्नुवन्ति *sak-nuv-ánti*.

3. श्रु *sru*, to hear, and ध्रु *dhû*, to shake, have शृणु *srînu* and ध्रुनु *dhunu* as their pres. stems.

Seventh or Rudh Class. 1. अञ्ज् *añg*, to anoint, ईध् *indh*, to kindle, भञ्ज् *bhañg*, to break, and हिंस् *hims*, to kill, drop their nasal before inserting न *na*: भनञ्जि *bha-ná-gmi*.

2. तृह् *trîh*, to kill, inserts ये *ne* instead of ण *na*: तृयेन्नि *trinehmi*.

Eighth or Tan Class. कृ *kri*, to do, has as its strong base करो *karó*, and as its weak base कुरु *kuru*, the उ *u* of which is dropped before म *m*, य *y*, व *v* करोमि *karó-mi*, कुर्वः *kur-váh*, कुरुयः *kuru-tháh*, कुर्याम् *kur-yám*. Other verbs of this class may drop the उ *u* before व *v* and म *m*, as in the fifth. All verbs belonging to this class are both *Par.* and *Âtm.*

Ninth or Krî Class. 1. दृ *drî*, to tear, ध्रु *dhû*, to shake, पू *pû*, to purify, पू *prî*, to fill, लू *lû*, to cut, वृ *vri*, to choose, स्तृ *strî*,

to cover, shorten their vowel in the pres. stem ; e. g. पुनामि pu-nā-mi

2 ज्या gyâ, to grow weak, ज्ञा gñâ, to know, ग्रह grah, to seize, are shortened to जि gi, जा gâ, गृह grîh ; e. g. जानामि gâ-nâ-mi.

3. बन्ध bandh, to bind, मन्थ manth, to shake, drop the nasal ; e. g. बध्नामि badh-nâ-mi, मथ्नामि math-nâ-mi.

General or Unmodified Tenses.

145 (323). In the remaining forms—the Reduplicated Perfect, the Periphrastic Perfect, the First and Second Aorists, the Simple Future, the Periphrastic Future, the Conditional, and the Benedictive—all verbs are treated alike, the distinguishing features of the Present stem disappearing. Only the verbs of the tenth class preserve their अय aya throughout, except in the Aorist and Benedictive.

Reduplicated Perfect.

146 (313-316). Special Rules of Reduplication.

1. चृ ri, चृ ri, and ल li are represented by अ a in the reduplicative syllable. कृ kri, to do, चकार kakāra ; तृ trî, to cross, ततार tatāra ; कृप् klîp, to be able, चकल्प kakālpa.

2. a. Initial अ a or आ â followed by *one* consonant becomes आ â अद् ad, to eat, आद āda ; आप् āp, to obtain, आप āpa.

b. Initial अ a or आ â followed by *two* consonants, and initial चृ ri, prefix आन् ân. अर्च ark, to honour, आनर्च ânārka ; अृज rig, to obtain, आनृजे ânrigé

3. Roots beginning with इ i or उ u (not prosodically long) contract इ i + इ i and उ u + उ u to ई î and ऊ û ; but if the radical इ i or उ u take Guza or Vriddhi, य y and व v are inserted between the reduplicative syllable and the base.

इष् ish, ईषतुः îshátuk, they two wished ; इषेय i-y-ésha, I wished . उक् uk, ऊक्तुः ûkátuk, they two were pleased ; उवोच u-v-óka, I was pleased.

147 (325). The reduplicated perfect may be formed from all monosyllabic roots except those beginning with any vowel prosodically long but अ a and आ â (see 146, 2). All other verbs, i. e. (1) monosyllabic roots beginning with a prosodically long vowel (except अ a or आ â), (2) polysyllabic roots, e. g. चकास् kakás, and (3) verbs of the tenth class and derivative verbs (Causatives, Desideratives, Intensives, Denominatives), form their perfect periphrastically.

148 (326) The terminations of the reduplicated perfect are.—

PARASMAIPADA

1.	अ a	(इ)व (i)rá	(इ)म (i)má
2.	(इ)थ (i)tha	अयुः áthuh	अ á
3	अ a	अतुः átuḥ	उः úḥ

ÂTMANEPADA.

1. ए é	(इ)वहे (i)ráhe	(इ)महे (i)máhe
2. (इ)थे (i)shé	आथे áthe	(इ)ध्वे (i)dhvé ¹
3. ए é	आते áte	इरे iré

The singular Parasmai is strong.

The terminations beginning with consonants are added with the connecting vowel इ i, except in eight verbs: द्रु dru, to run, श्रु sru, to hear, स्तु stu, to praise, सु sru, to flow, कृ kri, to do, भृ bhri, to bear, वृ vri, to choose, सृ sri, to go, **where it must be omitted.** The 3. pl. Âtm. retains the इ i even in these verbs. The इ i is omitted in the 2. sg. Par. in those verbs which do not take इ i in the future.

Ex. चकर्ष kakártha, चकृम kakrimá, चक्रिरे kakriré.

149 (329). Roots ending in आ â (or diphthongs, = आ â, 140, 7) drop the आ â before vowels and the intermediate इ i. दधाय

¹ On the change of ध dh to ह dh, cp. 158, p. 106, 5.

dadhā́-tha, दधिय dadh-i-thá, दधुः dadh-úh These roots (except ह्वे hve, to call) also take औ au as their termination in 1. and 3. sg. Par.: धा dhâ, दधौ dadháu.

150 (327). 1. Vowels capable of Guna, take it throughout the singular if followed by *one* consonant

इष् ish, इयेष iy-ésh-a; बुध् budh, बुबोध bubódha; but जीव् gîv, जिजीव gigîva.

2. Final vowels take Vriddhi or Guṇa in the first, Guṇa in the second, Vriddhi only in the third person singular नी nî, to lead, 1. निनाय ninā́ya or निनय nináya, 2. निनेथ ninétha or निनयिथ nináyitha, 3 निनाय ninā́ya.

3. Medial अ a before a single consonant is lengthened (i. e. takes Vriddhi) optionally in the first and necessarily in 3. sg.; e. g. हन् han, to kill, 1. जघान gaghā́na or जघन gaghána, 3. जघान gaghā́na.

151 (328). On the other hand, the root in the weak forms is weakened in the following cases:—

1. Roots in which अ a is preceded and followed by a single consonant (e. g. पत् pat), and which in their reduplicated syllable repeat the initial consonant unchanged (this excludes roots beginning with aspirates, with gutturals, and with व् v), contract the two syllables to one with the diphthong ए e (cp. Lat. cap-io, cēp-i). This contraction takes place even in 2 sg. Par., when थ tha is added with इ 1 (the strong form is used when थ tha is added without इ 1): पक् pak, पेक्षिथ peki-thá, but पपक्य papák-tha, पेक्षुः pekúh; तन् tan, तेनिथ ten-i-thá, तेनुः tenúh.

Note—तृ trî, to cross, फल् phal, to burst, भज् bhag, to enjoy, and राध् rādh (in the sense of 'killing') irregularly follow the above rule; e. g. तृ trî, ततार tatāra, तेरुः terúh. Some others do so optionally.

2. Roots beginning with व् va, also यज् yag, to sacrifice, व्यध् vyadh, to pierce, and ग्रह् grah, to seize, take Samprasāraṇa in the weak

forms In these verbs इ i and उ u represent य ya and व va in the reduplicative syllable वह् vah, to carry, उवाह u-vāha, but ऊहिम ūhimá (= u-uh-imá); यञ् yag, इयाञ i-yāga, but ईजिम īgimá (= i-ig-imá).

3. खन् khan, to dig, गम् gam, to go, घस् ghas, to eat, जन् gan, to be born, हन् han, to kill, drop their radical vowel in the weak forms. जगाम gagāma, जग्मुः gagmúh; जघास gaghāsa, जक्षुः gakhshúh; जघान gaghāna, जग्मुः gaghnúh.

4. ग्रन् ग्रन्थ, to tie, दम् दम्भ, to deceive, अस् sranth, to become loose, and स्वं स्वाङ्ग, to embrace, optionally drop the nasal, in which case the first three follow 151, 1 जग्रन्थुः gagranthúh or ग्रेथुः grethúh.

152 (330). In the weak forms, before terminations beginning with vowels, final

(1) इ i, ई ī, ऋ ri, if preceded by one consonant, become य y, र r; if by more than one, इय iy, अर ar. नी nī, to lead, निन्युः ninyúh; अि sri, to go, शिअियुः sisriyúh; कृ krī, to do, चक्रुः kakrúh; स्तृ strī, to spread, तस्तारुः tastarúh

(2) उ u and ऊ ū always become उव uv: यु yu, to join, युयुवुः yuyuvúh; स्तु stu, to praise, तुष्टुवुः tushtuvúh.

(3) ऋ ri becomes अर ar. कृ krī, to scatter, चक्रुः kakarúh.

Irregularities.

153. 1 (319). चि ki, to gather, जि gi, to conquer, हि hi, to impel, dissimilate the radical initial to a guttural: चिकाय kikāya, जिगाय gighāya, जिघाय gighāya.

2 (343, 14). भू bhū, to be, reduplicates with अ a and retains ऊ ū throughout: बभूव babhūva, बभूवुः babhūvúh.

3. अह् ah, to say, is defective, forming only 2. sg., dual; 3. sg., du., pl.: आत्य āttha, आह āha; आहयुः āhāthuh, आहतुः āhātuh, आहुः āhúh.

Paradigms of the Reduplicated Perfect.

154 (343). १ तुद् tud, to strike :

1. तुतोद् तुतुदिब तुतुदिम तुतुदे तुतुदिबहे तुतुदिमहे
 tutóda tutud-ivá tutudimá tutudé tutudiváhe tutudimáhe
 2. तुतोदिथ तुतुदथुः तुतुद तुतुदिषे तुतुदाथे तुतुदिध्वे
 tutóditha tutudáthuḥ tutudá tutudishé tutudáthe tutudidhvé
 3. तुतोद् तुतुदतुः तुतुदुः तुतुदे तुतुदाते तुतुदिरे
 tutóda tutudátuḥ tutudúḥ tutudé tutudāte tutudiré

2. धा dhâ, to place : sg. १. दधौ dadháu, 2. दधाय dadhātha or दधिय dadhithá; du. १. दधिव dadhivá; pl. 3. दधुः dadhúḥ; Átm. १ दधे dadhé, 2. दधिषे dadhishé

3. तन् tan, to stretch · ततान tatána or ततन tatána, तेनिय tenithá; तेनिव tenivá; तेनुः tenúḥ; तेने tené, तेनिषे tenishé.

4. यज् jag, to sacrifice · इयाज iyāga or इयज iyága, इयष्ठ iyásthā or इयजिथ iyágitha; ईजिव igivá; ईजुः igúḥ, ईजे igé, ईजिषे igishé.

5. हन् han, to kill · जघान gaghāna or जघन gaghána, जघथ gaghántha or जघनिय gaghánitha; जगिव gaghnivá; जगुः gaghnúḥ; जग्ने gaghné, जग्निषे gaghnishé.

6. नी nî, to lead · निनाय nināya or निनय nināya, निनेथ ninétha, निनयिथ nináyitha; निन्यिव ninyivá; निन्युः ninyúḥ; निन्ये ninyé, निन्यिषे ninyishé; निन्यिध्वे ninyidhvé or ण्द् -dhvé.

7. क्री kṛi, to buy : चिक्राय kikráya or चिक्रय kikráya, चिक्रेथ kikrétha or चिक्रयिथ kikráyitha; चिक्रियिव kikriyivá; चिक्रियुः krikriyúḥ; चिक्रिये kikriyé, चिक्रियिषे kikriyishé; चिक्रियिध्वे kikriyidhvé or ण्द् -dhvé.

8. कृ kṛi, to do · चकार kakāra or चकर kakāra, चकथ kakārtha; चकृव kakrivá; चक्रुः kakrúḥ; चक्रे kakré, चकृषे kakrishé; चकृध्वे kakridhvé.

9. कृ kṛi, to scatter : चकार kakāra or चकर kakāra, चकरिथ ka-

káaritha; चकरिव *kakarivá*; चकरुः *kakarúh*; चकरे *kakaré*; चकरिषे *kakarishé*; चकरिध्वे *kakaridhvé* or °द्धे *-dhvé*.

10. धृ *dhri*, to hold : दधार *dadhára* or दधर *dadhára*, दधर्थे *dadhárttha*; दधिव *dadhrivá*; दधुः *dadhrúh*; दधे *dadhré*, दधिषे *dadhrishé*; दधिध्वे *dadhridhvé* or °द्धे *-dhvé*.

11. स्तृ *stri*, to spread : तस्तार *tastára* or तस्तर *tastára*; तस्तर्थे *tastárttha*; तस्तरिव *tastarivá*; तस्तरुः *tastarúh*; तस्तरे *tastaré*, तस्तरिषे *tastarishé*; तस्तरिध्वे *tastaridhvé* or °द्धे *-dhvé*.

12. यु *yu*, to join : युयाव *yuyáva* or युयव *yuyáva*, युयविथ *yuyávitha*; युयुविव *yuyuvivá*; युयुवुः *yuyuvúh*; युयुवे *yuyuvé*, युयुविषे *yuyuvishé*; युयुविध्वे *yuyuvividhvé* or °द्धे *-dhvé*.

13. स्तु *stu*, to praise : तुष्टाव *tushtáva* or तुष्टव *tushtáva*, तुष्टोथ *tushtótha*; तुष्टुव *tushtuvá*; तुष्टुवुः *tushtuvúh*; तुष्टुवे *tushtuvé*, तुष्टुषे *tushtushé*; तुष्टुद्धे *tushtudhvé*.

14. भू *bhû*, to be : बभूव *babhúva*, बभूविथ *babhúvitha*; बभूविव *babhúvivá*; बभूवुः *babhúvúh*; बभूवे *babhúvé*, बभूविषे *babhúvishé*; बभूविध्वे *babhúvidhvé* or °द्धे *-dhvé*.

Periphrastic Perfect.

155 (342). Verbs which, according to 147, cannot form a reduplicated perfect, form their perfect by affixing आम् *ām* (accusative of a fem abstract noun in आ *ā*) to the verbal base, and adding to this the reduplicated perfect of कृ *kri*, to do, भू *bhû*, to be, or अस् *as*, to be.

1. Monosyllabic roots beginning with a prosodically long vowel except अ *a* or आ *ā* : उँद् *und*, to wet : उँदाँचकार *undāmkakāra*, उँदाँबभूव *undāmbabhûva*, उँदामास *undāmāsa*.

2. Polysyllabic roots : चकास् *kakās*, to shine ; चकासाँचकार *kakāsāmkakāra*, °बभूव *-babhûva*, °आस *-āsa*.

3. Verbs of the tenth class and derivative verbs : बोधयाँचकार *bodhayāmkakāra*, °बभूव *-babhûva*, °आस *-āsa*.

Note—After verbs which are used in the *Âtmanepada*, कृ *kr* is conjugated as *Âtm.*, but अस् *as* and भू *bhû* in the *Parasmaipada*. Hence from एधते *édhate*, he grows, एधांचक्रे *edhāṃkacre*, but एधांबभूव *edhāmbabhûva* and आस *-âsa*. In the passive all three auxiliary verbs follow the *Âtmanepada* (cp. 178).

Irregularities.

156 (326) 1. अय् *ay*, to go, आस् *âs*, to sit down, दय् *day*, to pity, take the periphrastic perfect.

2. It is taken optionally ·

(a) by जागृ *gâgri*, to wake (जागराम् *gâgarām*), विद् *vid*, to know (विदाम् *vidām*).

(b) after reduplication, by भी *bhî*, to fear (विभयाम् *bibhayām*), भृ *bhr*, to bear (विभराम् *bibharām*), and हु *hu*, to sacrifice (गुहवाम् *guhavām*).

Aorist.

157 (346). There are two kinds of aorists in Sanskrit as in Greek. The First is formed by inserting a sibilant between root and termination, the Second by adding the terminations to the base.

Both aorists take the augment (which is always accented), and with some modifications, the terminations of the imperfect.

There are four forms of the First Aorist, three of the Second.

First Aorist.

158 (347). The first two forms of this aorist are really the same ; but the former, being peculiar to verbs which take intermediate इ *i*, prefixes इ *i* to the sibilant, while the latter, being peculiar to verbs which reject the इ *i*, attaches the sibilant directly to the root. These two are the only forms of the aorist which take Guna or Vriddhi. They have Vriddhi in the *Parasmaipada* (in the first form a medial vowel takes Guna only) and Guna in the

Âtmanepada (a medial vowel, as well as final *चृ* *ri*, remains unchanged in the second form).

First Form.

लू *lû*, to cut.

Parasmaipada.

- | | | |
|-------------------------------|--------------------------------|----------------------------|
| 1. अलाविषम् <i>âlâv-isham</i> | अलाविष्व <i>âlâv-ishva</i> | अलाविष्म <i>âlâv-ishma</i> |
| 2. अलावीः <i>âlâv-îh</i> | अलाविष्टम् <i>âlâv-ishṭam</i> | अलाविष्ट <i>âlâv-ishṭa</i> |
| 3. अलावीत् <i>âlâv-ît</i> | अलाविष्टाम् <i>âlâv-ishṭâm</i> | अलाविषुः <i>âlâv-ishṭh</i> |

Âtmanepada.

- | | | |
|----------------------------------|---------------------------------|-------------------------------|
| 1. अलविषि <i>âlav-ishi</i> | अलविष्वहि <i>âlav-ishvahi</i> | अलविष्महि <i>âlav-ishmahî</i> |
| 2. अलविष्टाः <i>âlav-ishṭhâh</i> | अलविषायाम् <i>âlav-ishâthâm</i> | अलविध्वम् <i>âlav-idhvam</i> |
| 3. अलविष्ट <i>âlav-ishṭa</i> | अलविषाताम् <i>âlav-ishâtâm</i> | अलविषत <i>âlav-ishata.</i> |

बुध् *budh*, to perceive, as it ends in a consonant, takes only Guṇa

Par. sg. 1. अवोधिषम् *âbodhusham*; Âtm. अवोधिषि *âbodhishi*.

Note—ग्रह् *grah*, to seize, does not take *Vṛiddhi*. Other roots with अ *a* followed by a single consonant take it optionally.

Second Form.

क्षिप् *kship*, to throw.

Parasmaipada.

- | | | |
|-----------------------------------|--------------------------------|-------------------------------|
| 1. अक्षैप्सम् <i>âkshaip-sam</i> | अक्षैप्स्व <i>âkshaip-sva</i> | अक्षैप्स <i>âkshaip-sma</i> |
| 2. अक्षैप्सीः <i>âkshaip-sîh</i> | अक्षैप्सम् <i>âkshaip-tam</i> | अक्षैप् <i>âkshaip-ta</i> |
| 3. अक्षैप्सीत् <i>âkshaip-sît</i> | अक्षैप्साम् <i>âkshaip-tâm</i> | अक्षैप्सुः <i>âkshaip-sṭh</i> |

Âtmanepada.

- | | | |
|----------------------------------|------------------------------------|---------------------------------|
| 1. अक्षिप्सि <i>âkship-si</i> | अक्षिप्स्वहि <i>âkship-svahi</i> | अक्षिप्समहि <i>âkship-smahi</i> |
| 2. अक्षिप्साः <i>âkship-thâh</i> | अक्षिप्सायाम् <i>âkship-sâthâm</i> | अक्षिप्सम् <i>âkship-dhvam</i> |
| 3. अक्षिप्स <i>âkship-ta</i> | अक्षिप्साताम् <i>âkship-sâtâm</i> | अक्षिप्सत <i>âkship-sata</i> |

नी *nî*, to lead (final vowel): Par. अनैषम् *ânaisham*; Âtm.

अनेषि *âneshi*, 2. pl. अनेद्वम् *ânedhvam*.

कृ *krî*, to do (final *चृ* *ri*): Par. अकार्षम् *âkârsham*; Âtm. अकृषि *âkrîshi*, 2. अकृषाः *âkrîthâh*, 3. अकृत *âkrîta*.

Irregularities.

1. Terminations beginning with स्त् st or स्थ् sth drop their स् s if the base ends in a short vowel or in a consonant except nasals. अक्षैप्ताśkshaip-ta, अकृषाःākri-thâh; but अमन्तāmamsta, from मन् man, to think.

2. दा dá, to give, धा dhâ, to place, स्था sthâ, to stand, change their vowels to इ i before the terminations of the Âtmanepada. These verbs take the second aorist in the Parasmaipada (163).

3. दृश् dris, to see, सृज् srig, to create, स्पृश् spris, to touch, take Vriddhi with metathesis in the Par.: सृज् srig, अस्राक्षम् āsrâksham; du. 2. अस्राष्टम् āsrâshṭam; Âtm. असृक्षि āsrikshi, असृष्टाः āsri-shṭhâh, असृष्ट āsriṣṭa; du. असृक्षहि āsrikshvahi; pl. 2. असृद्धम् āsridḍhvam.

4. The aor. of दह् dah, to burn, is difficult (cp. 60 and 69). अधाक्षम् ādhâksham; du. 2. अदाग्धम् ādâgdham; pl. 2. अदाग्ध ādâgdha; Âtm. अधक्षि ādhakshi, 2. अदग्धाः ādagdhâh, अदग्ध ādagdha; pl. 2. अधग्धम् ādhagdhvam (69, note).

5. The termination ध्वम् dhvam of 2. pl. Âtm. becomes द्ध्वम् dhvam when immediately attached to a root ending in any other vowel than आ â; optionally after intermediate इ i preceded by a semi-vowel or ह् h: अकृद्धम् ākridhvam; but अलविध्वम् ālavidhvam or ँद्धम् -dhvam. The ध्वे dhve of the perf. Âtm. 2. pl. under the same conditions becomes द्वे dhve.

Third Form.

159 (357). This is conjugated in the Par. only. The terminations are the same as in the first form, but with an स् s prefixed to them. Most verbs taking this form end in आ â or in diphthongs (which take आ â as their substitute). In the Âtm. these verbs take the second form.

या yā, to go.

Parasmaipada.

- | | | |
|----------------------|------------------------|--------------------|
| 1 अयासिषम् áyāsisham | अयासिष्व áyāsishva | अयासिष्म áyāsishma |
| 2. अयासीः áyāsīh | अयासिष्टम् áyāsishṭam | अयासिष्ट áyāsishṭa |
| 3. अयासीत् áyāsīt | अयासिष्टाम् áyāsishṭām | अयासिषुः áyāsishuḥ |

Fourth Form.

160 (360). The roots which take this form must end in a sibilant or ह् h, preceded by any vowel but अ a or आ ā. Their radical vowel remains unchanged. The terminations are those of the imperf. of the first conjugation (cp. 161), while the first three forms (cp. especially the second form) have the terminations of the second. This form corresponds to the Greek first aorist (ἐ-τεν-σα).

1 दिश् dis, to show.

Parasmaipada.

- | | | |
|-----------------------|-----------------------|--------------------|
| 1. अदिक्षम् ádik-sham | अदिक्षाव ádikshâva | अदिक्षाम ádikshâma |
| 2 अदिक्षः ádik-shah | अदिक्षतम् ádikshatam | अदिक्षत ádikshata |
| 3. अदिक्षत् ádik-shat | अदिक्षताम् ádikshatâm | अदिक्षन् ádikshan |

Âtmanepada.

- | | | |
|--------------------------|-------------------------|--------------------------|
| 1. अदिक्षि ádikshi | अदिक्षावहि ádikshâvahi | अदिक्षामहि ádikshâmahi |
| 2. अदिक्षथाः ádikshathâh | अदिक्षायाम् ádikshâthâm | अदिक्षध्वम् ádikshadhvam |
| 3. अदिक्षत ádikshata | अदिक्षाताम् ádikshâtâm | अदिक्षन्त ádikshanta |

2 गुह guh, to hide.

Parasmaipada.

- | | | |
|-----------------------|---------------------|---------------------|
| 1. अघुक्षम् ághuksham | अघुक्षाव ághukshâva | अघुक्षाम ághukshâma |
|-----------------------|---------------------|---------------------|

Âtmanepada.

- | | | |
|---|--|---|
| 1. अघुक्षि
ághukshi | अघुक्षावहि or अगुहहि
ághukshâvahi or águhvahi | अघुक्षामहि
ághukshâmahi |
| 2. अघुक्षथाः or अगूढाः
ághukshathâh or ágûdhâh | अघुक्षायाम्
ághukshâthâm | अघुक्षध्वम् ¹
ághukshadhvam |
| 3. अघुक्षत or अगूढ
ághukshata or ágûdha | अघुक्षाताम्
ághukshâtâm | अघुक्षन्त
ághukshanta |

¹ Or अगूढम् ágûdhvam.

3. लिह् lih, to smear: Par अलिक्षम् áliksham; Átm. अलिक्षि álik-shi, अलिक्षथाः álikshathâh or अलीढाः álidhâh (79), अलिक्षत álikshata or अलीढ álidha; अलिक्षध्वम् álikshadhvam or अलीढुम् álidhvam
 4. दुह् duh, to milk: अधुक्षम् ádhuksham; अधुक्षि ádhukshi.
 5. दिह् dih, to anoint: अधिक्षम् ádhiksham; अधिक्षि ádhikshi.

Second Aorist.

First Form.

161 (363) This form is like an imperfect of the sixth class, the terminations of the first conjugation being attached to the unmodified root. It corresponds to the second aorist of the first conjugation in Greek (ἐ-τυν-ον).

सिक् sik, to sprinkle. **Parasmaipada.**

- | | | |
|-------------------|-------------------|----------------|
| 1. असिचम् ásik-am | असिचाव ásikâva | असिचाम ásikâma |
| 2. असिचः ásik-aḥ | असिचतम् ásikatam | असिचत ásikata |
| 3. असिचत् ásik-at | असिचताम् ásikatâm | असिचन् ásikan |

Ātmanepada.

- | | | |
|----------------------|---------------------|----------------------|
| 1. असिचे ásike | असिचावहि ásikâvahi | असिचामहि ásikâmahī |
| 2. असिचथाः ásikathâḥ | असिचेयाम् ásikethâm | असिचध्वम् ásikadhvam |
| 3. असिचत ásikata | असिचेताम् ásiketâm | असिचन्त ásikanta |

Irregularities.

162 (364). १. ख्या khyâ, to tell, श्वि svi, to swell, ह्वे hve, to call, take this aorist by substituting a base ending in अ a: अख्यम् ákhyam, अश्वम् ásvam, अह्वम् áhvam.

2. दृश् dris, to see, takes Guna: अदर्शम् ádarsam.

3. अस् as, to throw, and शास् sâs, to command, are irregular: अस्थम् ásthām, अशिशम् ásisham (cp. 144, cl. ii, 5).

4 (366). वच् vak, to speak, पत् pat, to fall, नश् nas, to destroy, form contracted reduplicated aorists: अवोचम् ávokam (= á-va-vak-am, cp. Gk. ἐῖπον = éfeferon), अपप्तम् ápaptam (= ápapatam), अनेशम् ánesam (= ápanasam, cp. 151).

Second Form.

163 (368). The imperfect terminations of the second conjugation are attached to the root. This form corresponds to the second aorist of the second conjugation in Greek, e. g. ἔ-θη-ν = अधाम् á-dhâ-m. A few verbs ending in आ â take this form ; also भू bhû, to be. The आ â is retained throughout, except before उः uh of 3. pl., when it is rejected. There is no Âtmanepada (cp. p. 106, note 2).

दा दा, to give.

Parasmaipada.

1. अदाम् ádâm	अदाव् ádâva	अदाम् ádâma
2. अदाः ádâh	अदातम् ádâtam	अदात ádâta
3. अदात् ádât	अदाताम् ádâtâm	अदुः áduh
भू bhû, to be.		
1. अभूवम् ábhúvam	अभूव् ábhûva	अभूम् ábhûma
2. अभूः ábhûh	अभूतम् ábhûtam	अभूत ábhûta
3. अभूत् ábhût	अभूताम् ábhûtâm	अभूवन् ábhûvan

Third or Reduplicated Form.

164 (370). Excepting a few primitive verbs, this form of the aorist is limited to verbs in अय aya (tenth class, denominatives, and causatives). The base, after dropping अय aya, is reduplicated, and takes the terminations of the imperfect (of the first conjugation).

The primitive verbs which take this form are : कम् kam, to love, द्रु dru, to run, श्रि sri, to go : अदुद्रुवत् ádudruvat, he ran ; अशिश्रियत् ásisriyat, he went.

165 (372). a. The derivative verbs, after dropping अ aya, reduce their Guna and V, addhi vowels to the original simple vowels (20).

b (374). All roots in which the shortened vowel is not long by position, lengthen the vowel of the reduplicative syllable (ámû-mudat). Those in which the vowel is long by position, leave the vowel of the reduplicative syllable short (árarakshat).

c Where, as in roots beginning with double consonants, the vowel of the reduplicative syllable is necessarily long by position, it is not changed to the long vowel (*ákukyutat*, not *ákûkyutat*)

In other words, the reduplicated base, with the augment, is either $\cup - \cup$ or $\cup \cup -$. In roots beginning and ending with two consonants, this metrical rhythm is necessarily broken. *ákaskandat*.

Special Rule of Reduplication.

166 (375). $\text{अ a, इ i, उ u, ऋ ri}$ are represented in the reduplicative syllable by $\text{अ a or इ i, इ i, उ u, इ i,}$ which are all lengthened if necessary.

I. $\cup - \cup$.

जन् gan, to beget: *अजीजनत् ágîganat*; *मुच् muk*, to release *अमूमुचत् âmûmukat*; *वृध् vridh*, to grow *अवीवृधत् âvîvridhat*, *ज्ञपय gñap-aya*, caus. of *ज्ञा gñâ*, to know: *अजिज्ञपत् âgîgñapat*.

2. $\cup \cup -$.

दीप् dip, to shine: *अदिदीपत् âdîdîpat*

Irregularity.

167 (379). The causal aorist of *स्था sthâ*, to stand, is slightly irregular: *अतिष्ठिपत् âtishtîpat* (for *âtishtâpat*).

Simple Future.

168 (381). The future is formed by adding to the base *स्य sya*, or, with intermediate *इ i*, *इष्य ishya*, to which are attached the terminations of the present of the first conjugation (cp. 142).

1. Final *ए e*, *ऐ ai*, *ओ o* are changed to *आ â*: *गै gai*, to sing: *गास्यामि gâsyâmi*.

2. Final vowels and prosodically short medial vowels take Guna: *जि gi*, to conquer: *जेष्यामि geshyâmi*; *दृश् dris*, to see: *द्रक्ष्यामि drakshyâmi*; *बुध् budh*, to perceive: *भोत्से bhotsyê*; *भिद् bhid*,

to cleave: भेत्स्यामि bhetsyāmi; वच् vak, to speak · वक्ष्यामि vakshyāmi.

चुर kur, to steal, forms its future चोरयिष्यामि korayishyāmi.

बुध् budh, to know: Par. बोधिष्यामि bodhishyāmi, बोधिष्यसि bodhishyāsi, बोधिष्यति bodhishyāti, etc. Âtm. बोधिष्ये bodhishyé, बोधिष्यसे bodhishyāse, बोधिष्यते bodhishyāte.

इ i, to go: Par. एष्यामि eshyāmi, एष्यसि eshyāsi, एष्यति eshyāti, etc. Âtm. एष्ये eshyé, एष्यसे eshyāse, एष्यते eshyāte, etc.

Periphrastic Future.

169 (384). It is formed by adding the present of the verb अस् as, to be, to the nom. masc of a base in तृ tri (cp. 112). The nom. sg. is used in all forms except the third persons dual and plural, in which the nom. dual and pl. are used. The auxiliary is omitted in the third persons.

तृ tri is added, with or without the intermediate इ i, to the root, which takes Guna: कृ kri, कर्तृ kartri; भू bhū, भवितृ bhavitrī.

बुध् budh, to know. **Parasmaipada.**

- | | | |
|--------------------------|---------------------|--------------------|
| 1. बोधितास्मि bodhitāsmi | बोधितास्वः -tāsvaḥ | बोधितास्मः -tāsmah |
| 2. बोधितासि bodhitāsi | बोधितास्यः -tāsthaḥ | बोधितास्य -tāstha |
| 3. बोधिता bodhitā | बोधितारौ -tārau | बोधितारः -tārah |

Âtmanepada.

- | | | |
|-----------------------|----------------------|---------------------|
| 1. बोधिताहे bodhitāhe | बोधितास्वहे -tāsvahe | बोधितास्महे -tāsmah |
| 2. बोधितासे bodhitāse | बोधितासाथे -tāsāthe | बोधिताध्वे -tādhve |
| 3. बोधिता bodhitā | बोधितारौ -tārau | बोधितारः -tārah |

इ i, to go.

Parasmaipada.

- | | | |
|-------------------|------------------|-----------------|
| 1. एतास्मि etāsmi | एतास्वः etāsvaḥ | एतास्मः etāsmah |
| 2. एतासि etāsi | एतास्यः etāsthaḥ | एतास्य etāstha |
| 3. एता etā | एतारौ etārau | एतारः etārah |

Âtmanepada.

1. एताहे etâhe	एतास्वहे etâsvahe	एतास्महे etâsmahe
2. एतासे etâse	एतासाथे etâsâthe	एताध्वे etâdhve
3. एता etâ	एतारौ etârau	एतारः etârah

Conditional.

170 (383). It is formed by turning the simple future into an imperfect.

बुध् budh : Fut. बोधिष्यामि bodhishyāmi ; Cond. अबोधिष्यम् ābodhishyam, अबोधिष्यः ābodhishyāḥ, अबोधिष्यत् ābodhishyat, etc. ; Âtm. अबोधिष्ये ābodhishye, etc.

इ i, to go : Fut. एष्यामि eshyāmi ; Cond. ऐष्यम् aishyam, ऐष्यः aishyāḥ, ऐष्यत् aishyat, etc. ; Âtm. ऐष्ये aishye.

Benedictive (Precative).

171 (385). This mood is formed in close analogy to the optative, being really an aorist optative. It differs from the optative in not being formed from the present base, and by inserting स् s before the personal terminations. In the Parasmaipada this स् s stands between the या yâ of the optative and the actual signs of the persons, being lost, however, in the 2nd and 3rd sing.

Note 1. The termination of the Optative (याम् yām, etc.) is an ancient second aorist of या yâ, to go, while that of the Benedictive (यासम् yâsam, etc.) is the first aorist of the same root. याः yāḥ, यात् yât in the Ben. stand for यास् yâss and यास्त yâst (cp. 29).

In the Âtm.¹ the स् s stands *before* the terminations of the opt. ; e. g. सीय siyâ instead of ईय iyâ. Besides this, the personal terminations originally beginning with त् t, थ् th, take an additional स् s

¹ The Âtm. occurs hardly at all, and the Par. very rarely, in classical Sanskrit.

Note 2. The अय aya of the tenth class and of derivative verbs is dropped in the Par.: चोर्यासम् koryāsam, but Âtm. चोरयिषीय korayishîyá.

172 (387). 1. The Ben. Par weakens the root, while the Âtm. strengthens it; from चित् kit, Par. चित्यासम् kityāsam; Âtm. चेतिषीय ketishîyá.

2. The Ben Par never takes intermediate इ i, while the Âtm. generally takes it.

3 Before the या yâ of the Ben. Par. the base undergoes exactly the same changes as before the य ya of the Passive (175)

बुध् budh, to know. **Parasmaipada.**

- | | | |
|------------------------|-------------------------|---------------------|
| 1. बुध्यासम् budhyāsam | बुध्यास् budhyāsva | बुध्यास् budhyāsma |
| 2. बुध्याः budhyāḥ | बुध्यास्तम् budhyāstam | बुध्यास्त budhyāsta |
| 3. बुध्यात् budhyāt | बुध्यास्ताम् budhyāstām | बुध्यासुः budhyāsuḥ |

Âtmanepada.

- | | | |
|---------------------------|-------------------------|--------------------|
| 1. बोधिषीय -shîyá | ०वीवहि -shîvâhi | ०वीमहि -shîmâhi |
| 2. बोधिषीष्ठाः -shîshthāḥ | ०वीयास्याम् -shîyāsthām | ०वीध्वम् -shîdhvām |
| 3 बोधिषीष्ट -shîshthá | ०वीयास्ताम् -shîyāstām | ०वीरन् -shîrân |

Passive.

173 (397). The Passive takes the terminations of the Âtmanepada.

Special Forms.

174 (398). The pres, impf., opt., impv. of the Passive are formed by adding य ya to the root. The Passive differs from the Âtm. of verbs of the fourth class in accent only: नह्यते náhyate, he binds; नह्यते nahyáte, he is bound.

Note—अय aya is dropped before the य ya of the Passive: बोध्य bodháya, to make known; बोध्यते bodhyáte, it is made known.

175 (390). Before adding य ya, the base undergoes the following changes:—

1. Final आ â or diphthongs become either आ â or ई î. पा pâ, to protect, पायते pâyâte; पा pâ, to drink, पीयते pîyâte; गै gai, to sing, गीयते gîyâte.

2. Final इ i and उ u are lengthened. इ i, to go, ईयते îyâte; कि ki, to collect, कीयते kîyâte; श्रु sru, to hear, श्रूयते srûyâte.

3. Final र्‌ ri after a single consonant becomes रि ri, after two consonants it becomes अर् ar. कृ kri, to do, क्रियते kriyâte; स्मृ smri, स्मर्यते smaryâte.

4. Final र्‌ ri is changed to ईर îr, and, after labials, to ऊर ûr. स्तृ strî, to stretch, स्तीर्यते stîryâte; पू pri, पूर्यते pûryâte.

5. खन् khan, to dig, has either खन्यते khanyâte or खायते khâyâte; जन् gan, to beget, जन्यते ganyâte (जायते gâyate is Âtm., cl. iv; cp. 174).

6. Roots ending in consonants preceded by a nasal lose the nasal: रंज् rañg, to tinge, रज्यते ragyâte.

7. Roots liable to Samprasârana (151, 2) take it: यज् yag, इज्यते iḡyâte; वच् vaḥ, उच्यते ukyâte; ग्रह् grah, गृह्यते grihyâte.

8. शास् sâs makes शिष्यते sishyâte (cp. 144, cl. ii, 5), ह्वे hve, हूयते hûyâte; वे ve, to weave, ऊयते ûyâte; व्ये vye, to envelope, वीयते vîyâte.

176 (400).

PASSIVE.

Pres. भूये bhûyé	भूयसे bhûyâse	भूयते bhûyâte, etc.
Impf. अभूये ábhûye	अभूयथाः ábhûyathâḥ	अभूयते ábhûyate, etc.
Opt. भूयेय bhûyéya	भूयेथाः bhûyéthâḥ	भूयेत bhûyéta, etc.
Impv. भूयै bhûyai	भूयस्व bhûyâsva	भूयताम् bhûyâtâm, etc.

General Forms of the Passive.

177 (401). As the general forms of the Passive drop the य ya, they do not differ, except in the periphrastic perfect and the aorist, from the general forms of the Âtmanepada.

Periphrastic Perfect.

178 This tense is the same as in the *Âtmanepada*, only the **auxiliary verbs** अस् as and भू bhû, as well as कृ kri, **must be conjugated in the *Âtmanepada*.**

Aorist.

179 (402). The *Âtm.* of this tense (158, 160) supplies the place of the Passive **except in the third person singular**, which has a special form.

180 (403). The 3rd sing. adds to the root the suffix इ i, which requires *Vriddhi* of final and *Guna* of medial vowels (but अ a is lengthened) followed by *one* consonant. लृ lû, अलावि âlav-1, बुध् budh, अबोधि âbodh-1; क्षिप् kship, अक्षेपि âkshep-i; नी nî, अनायि ânây-1; कृ kri, अकारि âkâr-i; स्तृ strî, अस्तारि âstâr-1; सृज् srig, असर्जि âsarg-1; दह् dah, अदाहि âdâh-1.

Note—Verbs in अय aya drop the suffix before the passive इ i: चोरय korâya, अचोरि âkor-i.

Irregularities.

181. 1. दा dâ and other roots in आ â insert य् y before the इ i: अदायि âdây-1.

2. A few verbs with medial अ a are irregular in inserting a nasal or in not lengthening the अ a: रभ् rabh, to desire, अरंभि ârambh-i; जन् gan, अजनि âgan-i. हन् han has अघानि âghân-1 or अवधि âvadh-i.

PARTICIPLES, GERUNDS, AND INFINITIVE.**I. Active Participles.**

182 (414). The base of the **present** and **future** participles Par. is formed with the suffix अत् at. The strong base is obtained by dropping the इ i of the 3rd pl. pres. and fut. Par.: hence **verbs of the third class and other reduplicated verbs** (144, cl. ii, 5; 203) **have no nasal** in the strong base of the **pres. part**, while the **fut. part. always** has अन् ant as its strong base. Thus:—

ROOT.	PRES. PART. (strong base).	FUT. PART. (strong base).
भू bhû (1)	भवन्तु bhávant	भविष्यन्तु bhavishyánt
क्री kri (9)	क्रीयन्तु krīnánt	क्रेष्यन्तु kreshyánt
हु hu (3)	जुह्वन्तु gúhvat	होष्यन्तु hoshyánt

Note—The pres. part. of अस् as, to be, is सत् sat, that of हन् han is णत् ghnat. (On the decl. of participles in अत् at, see 97)

183 (416). The **reduplicated perfect** participle is formed with वस् vas (101). It is most easily formed by taking the 3rd pl. Par., with which the weakest base is identical; only that the स् s, being here always followed by a vowel, is changed to ष sh. In forming the middle and strong bases from this, it must be remembered—

1 That roots ending in a vowel restore that vowel, which, before उः uḥ, had been naturally changed to a semivowel.

2. That all verbs which, without counting the उः uḥ, are monosyllabic in the 3rd pl., insert इ i

3RD PLUR.	WEAKEST BASE.	STRONG BASE.	MIDDLE BASE.
बभूवुः	बभूवुषा	बभूवांसम्	बभूवद्भिः
babhûvúḥ	babhûvúsh-â	babhûvâms-am	babhûvâd-bhiḥ
चोरयामासुः	चोरयामासुषा	चोरयामासिवांसम्	चोरयामासिवद्भिः
korayâmâsúḥ	-yâmâsúsh-â	-yâmâs-i-vâms-am	-yâmâs-i-vâd-bhiḥ
तेनुः	तेनुषा	तेनिवांसम्	तेनिवद्भिः
tenúḥ	tenúsh-â	ten-i-vâms-am	ten-i-vâd-bhiḥ
ईजुः	ईजुषा	ईजिवांसम्	ईजिवद्भिः
îgúḥ	îgúsh-â	îg-i-vâms-am	îg-i-vâd-bhiḥ

Note—The present perfect वेद véda does not insert इ i: विदुषा vidúsh-â, विद्वांसम् vid-vâmsam, विद्वद्भिः vidvâd-bhiḥ.

Âtmanepada and Passive Participles.

184 (419-421). **Present** and **Future** participles Âtmanepada and Passive are formed with the suffix मान् mâna, which is added

after dropping the 3rd pl. termination °न्ते -nte. भवमान bháva-mâna, भविष्यमान bhavishyá-mâna; भूयमान bhûyá-mâna

Verbs of the **second conjugation** take आन âna instead of मान mâna in the **pres. Âtm.**: होष्यमाण hoshyá-mâna, हूयमान hûyá-mâna, but जुह्वान gûhv-âna

185 (418). The **Perfect Âtm.** is formed with the suffix आन âna, which is added after dropping इरे ire, the termination of the 3rd pl. Âtm.: बभूवIRE babhûv-iré, बभूवान babhûv-âná; तेनIRE ten-iré, तेनान ten-âná.

186 (422). The **Perfect Passive Participle** is formed with the suffixes त tá and न ná. The latter is attached immediately to the root लू lû, लून lû-ná; the former either immediately: जि gi, जित gi-tá, or with intermediate इ 1: पत् pat, पतित pat-1-tá. The number of verbs taking इ 1 is, however, very small.

The suffixes being accented, the root has a tendency to be weakened in the usual way.

1 (442). Most verbs in ई î and ऊ û, and those in चृ ri (which becomes ईर îr, or ऊर ûr after labials) and in ह d, take the suffix न ná. ली lî, to cling, लीण lî-ná; लू lû, लून lû-ná; स्तृ strî, स्तीर्ण stîr-ná; पृ prî, पूर्ण pûr-ná; भिद् bhîd, भिन्न bhin-ná.

Note—नुद् nud, to push, विद् vid, to find, and उद् und, to wet, optionally take त tá: नुन्न nun-ná or नुत्त nut-tá.

2. Other verbs, with a few exceptions, take त tá. Causative verbs form this participle with intermediate इ i after rejecting अय aya: कारय kâr-âya, from कृ kri, to do, कारित kâr-i-tá

Note—By adding the possessive suffix वत् vat to the past pass. part. a new participle of very common occurrence is formed, being in fact a **perfect active** participle. Thus कृत kri-tá, done, becomes कृतवान् kṛitá-vân, one who has done, but generally used as a finite verb: स तत् कृतवान् sá tát kṛitávân, he has done it; सा तत् कृतवती sá tát kṛitávati, she has done it (cp. 101, note 2).

187 (453). The **Future Passive Participle** is formed with the suffixes तव्य *távya*, अनीय *anīya*, and य *ya* (*yá, yā, ya*), which correspond to the Latin participles in -ndus कर्तव्यः *kar-távyaḥ*, करणीयः *kar-anīyaḥ*, कार्यः *kâr-yaḥ*, faciendus.

I (454). The participle in तव्य *távya* is most easily formed by taking the periphrastic future (169) and substituting तव्य *távya* for ता त्वाँ दा *dâ*, दाता *dâ-tā*, दातव्य *dâ-távya*; जि *gi*, जेता *ge-tā*, जेतव्य *ge-távya*.

II (455). अनीय *anīya* is generally added to the root as it appears before तव्य *távya*, intermediate इ *i* being omitted. Guṇa vowels of course change their final element to the corresponding semi-vowel: जि *gi*, जेतव्य *ge-távya*, जयनीय *gay-anīya*.

The अय *āya* of the causative is rejected: भावय *bhāv-āya*, भावनीय *bhāv-anīya*.

III (456). In order to form the participle in य *ya*, it is generally sufficient to take the form in अनीय *anīya* and to cut off अनी *anī*. Thus भवनीय *bhav-anī-ya* becomes भव्य *bhāv-ya*; चेतनीय *ket-anī-ya*, चेत्य *ket-ya*, जयनीय *gay-anī-ya*, जेय *ge-ya*.

The following are a few special rules —

1. Final आ *â* and diphthongs become ए *e* दा *dâ*, देय *dé-ya*; गै *gai*, गेय *ge-ya*.

2. Final चृ *ri* and च्रृ *rī* take Vriddhi instead of Guṇa: कृ *kri*, कार्य *kâr-ya* (but करणीय *kar-anīya*).

3. Penultimate चृ *ri* generally remains unchanged: दृश्य *dris-ya* (but दर्शनीय *dars-anīya*); penultimate च्रृ *rī* becomes ईर *îr*.

4. Penultimate अ *a*, prosodically short, is lengthened, unless the final consonant is a labial: हस *has*, हास्य *hâs-ya*, but लभ् *labh*, लभ्य *labh-ya*. It remains short in शक्य *sak-ya*, from शक् *sak*, to be able, in सह *sah-ya*, from सह् *sah*, to bear, and in some other verbs.

हन् *han* forms वध्य *vadh-ya* and घात्य *ghât-ya*.

188 (423). The **indeclinable participle** or **Gerund** is formed with the suffixes **त्वा tvā** (य ya, त्य tya) and **अम् am**

त्वा tvā may, as a rule, be substituted for the त tá of the passive participle: कृ kri, to do, कृत kri-tá, done, कृत्वा kri-tvā, having done; वच् vak, to speak, उक्त uk-tá, spoken, उक्त्वा uk-tvā, having spoken. The suffix **अय aya**, however, is retained (cp. 186, 2) before **त्वा tvā**, which in this case is always added with intermediate इ i. चुर hur, चोरयित्वा koray-i-tvā

189 (445). Verbs compounded with prepositions take य ya (unaccented) instead of **त्वा tvā**: भूत्वा bhū-tvā, but संभूय sam-bhū-ya; उक्त्वा uk-tvā, but प्रौच्य pra-úk-ya; from तृ trī, to cross, अवतीर्य ava-tīr-ya, having descended; पृ prī, संपूर्य sam-pūr-ya.

The **अय aya** of causatives is retained (the final अ a being dropped) before य ya, if the radical vowel is short. संगमय sam-gam-áya, to cause to assemble, संगमय्य sam-gam-áy-ya; but विचारय vi-kār-áya, to consider (caus. of चर् kar, to move), विचार्य vi-kār-ya.

त्य tya is added, instead of य ya, to compound verbs ending in—

a. A short vowel: जित्वा gī-tvā, but विजित्य vi-gī-tya.

b. न् n, which is dropped (in some cases only optionally): हन् han, °हत्य -há-tya; मन् man, °मत्य -má-tya or °मन्य -mán-ya. खन् khan has °खाय -khā-ya.

c. म् m, if it is dropped (which is optional): गम् gam, आगत्य â-gá-tya or आगम्य â-gám-ya; नम् nam, प्रणत्य pra-ná-tya or प्रणम्य pra-nám-ya.

190 (460). The **indeclinable participle** in **अम् am** (unaccented) is most easily formed by adding the suffix to that form which the verb assumes before the इ i of the 3rd sg. aor. pass. (180): भुञ् bhuj, अभोजि á-bhog-i, it was eaten, भोजम् bhóg-am, having eaten; पा pâ, to drink, अपायि á-pây-i, पायम् pây-am.

Infinitive.

191 (459). The **infinitive** (=Lat. supine) is formed by adding तुम् tum (unaccented) to the form which the verb assumes before

the ता *tā* of the periphrastic future or the तव्य *tāvya* of the fut. part. pass. बुध् *budh*, बोधितुम् *bódh-i-tum*; भू *bhû*, भवितुम् *bháv-i-tum*; कृ *kri*, कर्तुम् *kâr-tum*; दृश् *driś*, द्रष्टुम् *drāsh-tum*; चुर *kur*, चोरयितुम् *kor-ây-i-tum*.

Derivative Verbs.

I. Causatives.

192 (461) These verbs are formed in the same way as those of the tenth class (136, 4): नी *nî*, to lead, नायय *nây-âya*, to cause to lead; कृ *kri*, to make, कारय *kâr-âya*, to cause to make; विद् *vid*, to know, वेदय *ved-âya*, to cause to know; सद् *sad*, to sit, सादय *sād-âya*, to set.

Note—Most verbs in अम् *am* do not lengthen their vowel गम् *gam*, गमय *gam-âya*

193 (463). Nearly all verbs in आ *â*, and most of those in ए *e*, ऐ *ai*, ओ *o* (which become आ *â*), insert प् *p* before the causative suffix: दा *dâ*, to give, दापय *dâ-pâya*, to cause to give; दो *do*, to cut, दापय *dâ-pâya*, to cause to cut.

Irregularities.

194 (463, II) इ *i* with अधि *adhi*, to read, अध्यापय *adhy-âpâya*, to teach; च् *ri*, to go, अर्पय *ar-pâya*, to place; जि *gi*, जापय *gâpâya*; ज्ञा *gñâ*, ज्ञापय *gñâ-pâya* or ज्ञपय *gñâ-pâya*; धू *dhû*, to shake, धूनय *dhûnâya*; पा *pâ*, to protect, पालय *pâlâya*, to protect; प्री *prî*, to love, प्रीणय *prîṇâya*, to delight; भी *bhî*, to fear, भीषय *bhîshâya* or भायय *bhâyâya*, to frighten; रुह् *ruh*, to grow, रोहय *rohâya* or रोपय *ropâya*; लभ् *labh*, लभय *lambhâya*; शद् *sad*, to fall, शातय *shâtâya*, to fell; सिध् *sidh*, to succeed, साधय *sâdhâya*, to perform, सेधय *sedhâya*, to perform sacred rites; हन् *han*, घातय *ghâtâya*.

195 (464). Like the verbs of the tenth class, causatives retain अय *âya* throughout, except in the reduplicated aorist and the Benedictive Par.

196 (465). If a causative is to be used in the passive, अय áya is dropped, but the root remains the same as it would have been with अय áya. Hence कार्यते kâr-yáte, he is made to do; रोष्यते rop-yáte, he is made to grow. In the general tenses, however, where the य ya of the passive disappears, the causative अय áya may or may not reappear: there are thus two forms throughout, e. g. Fut. भावयिष्यते bhâvay-ishyáte or भाविष्यते bhâv-ishyáte.

II. Desideratives.

197 (467). Desiderative bases are formed by reduplication of a peculiar kind and by adding स् s to the root, with or without intermediate इ i. Thus from भू bhû, to be, बुभूष् bú-bhû-sh, to wish to be. These new bases are conjugated like verbs of the first conjugation. The accent is on the reduplicative syllable.

Special Rules of Reduplication.

198 (473-7). 1. All vowels, except उ u or ऊ ū, are represented by इ i in the reduplicative syllable; उ u or ऊ ū (also when ऊर् ūr stands for चृ ri or चृ ri after labials) is regularly represented by उ u.

Ex. पक् pak, पिपक्षति pí-pak-sha-ti; स्था sthâ, तिष्ठासति tí-shthâ-sa-ti; वृत् vrit, to turn, विवृत्सति ví-vrit-sa-ti. But तुद् tud, तुतुत्सति tú-tut-sati; मृ mri, मुमूर्षति mú-mûr-shati.

2. Roots beginning with a vowel have a peculiar kind of internal reduplication with इ i.

Ex. अश् as: अशिशिषति as-is-ishati; अक्ष aksh अचिक्षिषति ak-iksh-ishati; उक्क् ukkh. उचिक्खिषति uk-ikkh-ishati. आप् âp, to obtain, forms (by contraction) ईप्सति îp-sati.

If the root ends in a double consonant, the first letter of which is न् n, द् d, or र् r, the second letter is reduplicated: अर्क् ark: अर्चिचिषति ark-ik-ishati; उद् und: उदिदिषति und-id-ishati.

Irregularities.

199 (471). गम् gam: जिगांसति *gí-gâm-sati* or जिगमिषति *gí-gam-i-shati*; कृ *kṛi*: चिकीर्षति *kí-kīr-shati*; ग्रह *grah*: जिघृक्षति *gí-gṛīk-shati*; जि *gi*: जिगीषति *gí-gṛī-shati*; दुह *duh*: दुधुक्षति *dú-dhuk-shati*; पत् *pat*. पिपतिषति *pí-pat-i-shati* or पित्सति *pít-sati*; प्रह् *prakh*: पिपृच्छिषति *pí-prikkh-i-shati*; लभ् *labh*. लिप्सते *líp-sate*; शक् *sak*: शिखते *sík-shate*; स्वप् *svap*: सुषुप्सति *sú-shup-sati*; हन् *han*. जिघांसति *gí-ghâm-sati*.

III. Intensives (Frequentatives).

200 (478). These bases are meant to convey an intenseness or frequent repetition of the action expressed by the simple verb.

Only verbs beginning with a consonant and consisting of one syllable are liable to be turned into intensive bases. Verbs of the tenth class therefore cannot be changed into intensive verbs.

201 (480). Intensives are formed by a peculiar reduplication. There are two kinds: the one adds य *yá* (accented) to the reduplicated base and is conjugated in the *Ātmanepada* only; the other adds the personal terminations immediately to the reduplicated base (the first syllable of which is accented) and is conjugated in the *Parasmaipada* only.

भू *bhû* accordingly forms बोभूयते *bo-bhû-yá-te* and बोभोति *bó-bho-ti*. Roots ending in vowels retain the य *ya* of the intensive base in the general tenses, roots ending in consonants drop it. Hence Fut. बोभूयिता *bobhûy-i-tā*, but सोसूचिता *so-sûk-i-tā*.

202 (481). When य *yá* is added the effect on the base is the same as in the Passive (175) and Bened. Par. (172); only कृ *ṛi*, when following a simple consonant, is changed to री *rī*, not रि *ri*: कृ *kṛi*, चेक्रीयते *ké-kṛi-yá-te*.

203 (482). Intensives in य *ya* are conjugated like the fourth class in the *Ātmanepada*, while those which do not take य *ya* are

treated like bases of the third class, the radical syllable taking Guna in the strong forms. The reduplicated syllable, of course, has Guna throughout.

In the second form, ई î may be optionally inserted before the personal terminations in the sg. pres, 2. and 3. sg. impf., and 3. sg. impv. Bases ending in consonants do not take Guna before this ई î nor before terminations beginning with vowels; e. g. विद् vid: वेवेन्मि vé-ved-mi or वेविदीमि vé-vid-î-mi, वेविदानि vé-vid-âni; but बोभवानि bó-bhav-âni.

Special Rules of Reduplication.

204 (484) 1. Regular intensives take Guna and lengthen अ a to आ â in the reduplicative syllable.

In the second form, चृ ri is reduplicated with अर् ar; चृ ri with आ â (अर् ar being considered the base): कृ kri, चर्कति kár-kar-ti; पृ prî, पापति pá-par-ti

2 (486). Roots ending in a nasal preceded by अ a, repeat the nasal in the reduplicative syllable. The repeated nasal is treated like म m, and the vowel being long by position, is not lengthened.

Ex. गम् gam. जंगम्यते gañ-gam-yá-te, जंगमीति gañ-gam-îti; हन् han. जंघन्यते gañ-ghan-yá-te, जंघनीति gañ-ghan-îti.

Irregularities.

205 (487-490). 1. A few verbs insert a nasal in the reduplicative syllable: जप् gap, to recite, जंजप्यते gañ-gapyá-te; दह dah, दंदह्यते dan-dahyá-te.

2. Some roots insert नी nî between the reduplicative syllable and the root: पत् pat, पनीपत्यते pa-nî-patyá-te, पनीपतीति pá-nî-patîti.

3. Roots with penultimate चृ ri and, in the second form, those ending in चृ ri, insert री rî after the reduplicative syllable: दृश् drîs, दरीदृश्यते da-rî-drîsyá-te; मृ mrî, मरीमर्ति má-rî-marti.

IV. Denominatives.

206 (493). These verbs are formed with **अय** áya, **य** yá, and **स्य** syá, or without any suffix from nominal bases, and express some relation of the subject to the nouns from which they are derived. They are inflected like verbs of the first conjugation, partly in the Par., partly in the Átm.

1 (503). Without a derivative suffix: from **कृष्ण** *krishna*, **कृष्णति** *krishna-ti*, he behaves like *Krishna*; from **पितृ** *pitṛ*, father, **पितरति** *pitár-atí*, he behaves like a father.

2, a (494). Denominatives in **य** yá, Parasmaipada, are formed by adding **य** yá to the base of a noun, and express—

a. A wish: from **गो** *go*, cow, **गव्यति** *gav-yáti*, he wishes for cows. These are a kind of nominal desideratives, but never govern an accusative.

β. Looking upon or treating something like the object expressed by the noun: from **पुत्र** *pútra*, son, **पुत्रीयति** *putrî-yáti*, he treats like a son.

b (497) Denominatives in **य** yá, Átmanepada, mean behaving like, or becoming like, or actually doing what is expressed by the noun. Final **अ** a, **इ** i, **उ** u are lengthened: from **इयेन** *-syená*, hawk, **इयेनायते** *syenâ-yáte*, he behaves like a hawk; **शुचि** *súki*, pure, **शुचीयते** *sukî-yáte*, he becomes pure

Note (501)—Denominatives in **य** yá retain the **य** y in the general tenses, unless it is preceded by a consonant, when it may or may not be dropped: Fut. **पुत्रीयिता** *putrîy-itá* only, but **समिध्यिता** *samidhy-itá* or **समिधिता** *samidh-itá*.

3 (502). Denominatives in **अय** áya, which are treated like verbs of the tenth class and are conjugated in the Parasmaipada and Átmanepada, express the act implied by the nominal base: **शब्द** *śábd*, sound, **शब्दयति** *sabdáyati*, he makes a sound; **मिश्र** *misrá*, mixed, **मिश्रयति** *misráyati*, he mixes.

4 (499) Denominatives in **स्य** *sya* express a wish : **क्षीर** *kshîrá*, milk, **क्षीरस्यति** *kshîra-syáti*, the child longs for milk.

CHAPTER V.

INDECLINABLE WORDS.

Prepositions.

207 (504) The following prepositions may be joined with verbs, while the first ten may be used separately governing cases.—

a. **अति** *áti*, beyond ; **अधि** *ádhi*, over (sometimes **धि** *dhi*) ; **अनु** *ánu*, after ; **अप** *ápa*, off ; **अपि** *ápi* (sometimes **पि** *pi*), upon ; **अभि** *abhí*, towards ; **आ** *ā*, near to ; **उप** *úpa*, upon, next, below ; **परि** *pári*, round ; **प्रति** *práti*, back.

b. **अव** *áva* (sometimes **व** *va*), down ; **उद्** *úd*, up ; **दुः** *duḥ*, ill ; **नि** *ní*, into, downwards ; **निः** *níḥ*, without ; **परा** *párá*, back, away ; **प्र** *prá*, before ; **वि** *ví*, apart ; **सम्** *sám*, together ; **सु** *sú*, well.

208 (506). Prepositions are usually placed **after**¹ the case they govern. Only three, **अनु** *ánu*, **आ** *ā*, **प्रति** *práti*, are in common use as independent prepositions.

a. The **accusative** is governed by **अति** *áti*, **अनु** *ánu*, **अभि** *abhí*, **उप** *úpa*, **परि** *pári*, **प्रति** *práti*.

b. The **ablative** by **अप** *ápa*, **आ** *ā*, **परि** *pári*, **प्रति** *práti*.

c. The **locative** by **उप** *úpa* and **अधि** *ádhi*.

Thus three of the above ten prepositions govern two cases **परि** *pári* and **प्रति** *práti* the acc. and abl. ; **उप** *úpa*, acc. and loc.

209 (507). Several adverbs are used like prepositions governing a case.—

a. **Acc.** : **अन्तर** *antár*, between ; **अन्तरा** *antarā*, **अन्तरेण** *ántarena*,

¹ Greek prepositions preserve their original position and accentuation in the so-called anastrophe : *πῆρι, παῖρα* (cp. Benfey, *Vedica und Linguistica*, pp. 112–114).

without, regarding; अंतिकम् antikám, near (also abl., gen.); अभितः abhítah, around; उपरि upári, above, over (also gen.); उभयतः ubhayátah, on both sides; चृते ríté, without (also abl.); तिरः tiráh, across (also loc.); निकषा nikashā, near; विना vínā (also instr., abl.)

b. **Instr.:** अलम् álam, enough (also dat.); समम् samám, सह sahá, सार्धम् sárdhám, together with.

c. **Abl.:** अनंतरम् anantarám, after; आरभ्य árabhya, beginning from; ऊर्ध्वम् úrdhvám; परम् páram, after; प्रभृति prábhríti, from; बहिः bahíh, outside.

d. **Gen.:** अग्रे ágre, before; अधः adháh, below (also gen.); अवः aváh, below; कृते kríté, for the sake of; पश्चात् paskát, after; पुरः puráh, पुरस्तात् purástât, before; समक्षम् samakshám, in the presence of.

Conjunctions and other Particles.

210 (508). अति áti, commonly prefixed to adjectives and adverbs in the sense of 'very:' अतिसत्त्वरम् atisatvaram, very quickly. It is sometimes used in the sense of 'going beyond' with nouns to form adjectives: अतिस्त्रिः atistrih, going beyond (=excelling) a woman.

अथ átha: 1. in narration, 'then,' 'afterwards;' 2. connecting parts of a sentence=and, also, moreover; 3. in the headings of books, chapters, etc., now=here begins (opposed to इति iti, here ends); 4. if: अथ तान्नानुगच्छामि गमिष्यामि यमक्षयम् atha tân na anugakkhami, gamishyami yamakshayam, if I do not follow them, I shall go to Yama's abode.

अथ किम् atha kim, what else=it is so, certainly, yes.

अथ वा atha vá: 1. or; 2. or rather, correcting a previous statement; 3. for indeed: अथ वा साध्विदमुच्यते atha vá sádhvidam ukyate, for it is indeed well said.

अधिकृत्य *adhikṛītya*, a gerund governing the acc., is used like a prep = regarding, with respect to, with reference to: **शकुंतलामधिकृत्य ब्रवीमि** *sakuntalām adhikṛītya bravāmi*, I speak with reference to Sakuntalā (cp. **उद्दिश्य** *uddīśya*).

अपि *āpi*: 1. like **च** *ka*, connecting parts of a sentence: moreover, and (**अपि** *āpi*—**अपि** *āpi*, both—and); 2. also: **दमनकोऽपि निर्जगाम** *damanako=pi nirgagāma*, Damanaka also (on his part) went away; 3. even, though: **बालोऽपि** *bālo=pi*, even a child; **एकाक्मपि** *ekākī=pi*, though alone; 4 'all,' with numerals: **चतुर्णामपि वर्णानाम्** *katurṇām api varṇānām*, of all the four castes.

Besides these four senses, in which it always follows the word it belongs to, **अपि** *āpi* is used at the beginning of sentences as an interrogative particle: **अपि तपो वर्धते** *api tapo vardhate*, is your penance prospering?

आ *ā*, prefixed to adjectives and participles, means: somewhat, a little, scarcely: **आपक्व** *āpakva*, a little cooked (half-cooked); **आरक्त** *ārakta*, somewhat red, reddish; **आलक्ष्य** *ālakshya*, scarcely, only just, visible. (There is also a preposition and an interjection **आ** *ā*.)

इति *iti*, thus, 1. is placed at the end of the exact words of quotations. With verbs of saying it supplies the place of inverted commas and of the indirect construction in English: **तवाज्ञां करिष्यामीति स मामुवाच** *tava āgñām karishyāmi=iti sa mām uvāka*, he said to me, 'I will do thy bidding,' or, he said to me that he would do my bidding.

It is similarly used to quote thoughts, intentions, knowledge, though not uttered: **बालोऽपि नावमंतव्यो मनुष्य इति भूमिपः** *bālo=pi na avamantavyo manushya iti bhūmipah*, one should not despise a king, though a child, because (= saying to oneself) he is a mere human being; **न धर्मशास्त्रं पठतीति कारणम्** *na dharmaśāstram paṭhatīti kāraṇam*, (the knowledge) that he reads the book of the

law, is not a cause; दातव्यमिति यद्दानं दीयते dātavyam iti yad dānam diyate, a gift which is presented from a sense of duty.

2. = here ends, at the end of books, chapters, etc.. इति तृतीयोऽंकः iti tritīyo-ṅkaḥ, here ends the third act.

3. In the capacity of, as far as, as regards, as for. शीघ्रमिति सुकरं निभृतमिति चिंतनीयं भवेत् sīghram iti sukaram nibhṛitam iti kintaniyam bhavet, as for doing it quickly, it is easy, as for doing it secretly, it must be thought of.

किमिति kimiti, why indeed? तथेति tathā iti, yes.

इव iva, enclitic: 1. like. अयं चोर इवाभाति ayam kora iva ābhāti, this man looks like a thief; 2. as if, as it were: साक्षात् पश्यामीव पिनाकिनम् sākshāt pasyāmīva pinākinam, I see, as it were, Śiva himself; 3. indeed, possibly (German *wohl*), with interrogatives: किमिव मधुराणां मंडनं नाकृतीनाम् kim iva madhurāṇāṁ mandanam na ākrūtinām, what indeed is not an ornament to lovely figures?

उद्दिश्य uddīśya, a gerund, lit. pointing towards, is used like a prep governing the acc., = with reference to, towards: स्वपुरमुद्दिश्य प्रतस्थे svapuram uddīśya pratasthe, he set out towards his town.

एव eva, just, only, exactly, quite, gives emphasis to the preceding word. It must be rendered in various ways, sometimes merely by stress: एक एव eka eva, quite alone; वसुधैव vasudhā eva, the whole earth; मृत्युरेव mrityur eva, sure death. तथैव tathā eva, also; तदेव tad eva, this very, the same; नैव na eva, by no means; चैव ka eva, and also.

एवम् evām, thus, so: एवमस्तु evam astu, so be it; नैवम् mā evam, not so!

कच्चिद् kākṛit, = I hope, implies a question, to which the answer expected is 'yes' (= Lat. *nonne*): कच्चिद्द्रष्टा त्वया राजन् दमयंती kaṁkṣid drishṭā tvayā rājan damayantī, I hope you have seen Damayantī, O king? With a negative = I hope not (Lat. *num*) :

कच्चिन्नु नापराधं ते कृतवानस्मि *kakkit tu na aparādham te kṛitavān asmi*, I have not done you any injury, I hope ?

कामम् *kāmam*, 1. gladly : कामम् *kāmam*—न तु *na tu*, rather—than (cp. वरम् *varam*—न *na*); 2. indeed, certainly, forsooth ; 3. granted, supposing : generally followed by तु *tu*, but, or तथापि *tathāpi*, nevertheless.

क्व *kvā*, where, if repeated with another question, expresses great difference, incongruity or incompatibility : तपः क्व वत्से क्व च तावकं वपुः *tapaḥ kva, vatse, kva ka tāvakam vapuḥ*, how great is the incompatibility between (the tenderness of) thy body and (the hardship of) penance, O girl !

किम् *kím*, 1. what ; 2. why, wherefore ; 3. whether, in dependent clauses, followed by 'or' वा *vā*, उत *utá*, आहो *āho*, or आहोस्वित् *āhosvit* ; 4. bad, when prefixed to nouns किंराजा *kimrâgâ*, a bad king.

किमु *kim u*, किमुत *kim uta*, or किं पुनः *kim punaḥ*, how much more, how much less. एकैकमप्यनर्थाय किमु यत्र चतुष्टयम् *ekai-kam apiñarthâya kimu yatra katushtayam*, even one of these (taken singly) causes ruin, how much more the four together !

किल *kíla* (*quidem*) follows the word to which it belongs, 1. indeed, to be sure, or merely emphatic : अर्हति किल कितव उपद्रवम् *arhati kila kitava upadravam*, to be sure the rogue deserves annoyance ; एकस्मिन् दिने व्याघ्र आजगाम किल *ekasmin dine vyâghra âgagâma kila*, one day a tiger *did* come ; 2. as is well known, they say : बभूव योगी किल कर्तवीर्यः *babhûva yogi kila kârtavîryaḥ*, there lived, as is well known, a Yogi Kârtavîrya.

केवलम् *kévalam*, 1. adj. mere, absolute ; 2. adv. only, merely केवलं स्वपिति *kevalam svapiti*, he sleeps only. न केवलम् *na kevalam*—अपि *api*, किंतु *kintu*, or, प्रत्युत *pratyuta* (on the contrary), not only—but.

खलु *khálu*, 1. indeed, often merely emphasizing the preceding

word; 2 pray, please, in entreaties: देहि खलु मे प्रतिवचनम् *dehi khalu me prativakanam*, please give me an answer (German *doch*), 3. = do not, with gerund खलु रुदित्वा *khalu ruditvâ*, do not weep (cp. अलम् *âlam*, 230, III, 3). न खलु *na khalu*, certainly not, I hope not.

च *ka*, enclitic (= *re*, *que*), and, also: गोविंदो रामश्च *govindo râmas ka*, Govinda and Râma. When more than two words are connected, the conjunction is commonly used with the last only, as in English.

च *ka*—च *ka*, 1. both—and; 2. on the one hand—on the other hand, though—yet; 3. no sooner—than.

चेत् *ket*, if, never begins a sentence like यदि *yâdi*, if. न चेत् *na ket* or नो चेत् *no ket*, otherwise, lest: सर्वे विमृश्य कर्तव्यं नो चेत् पश्चात्तापं त्रिजिप्सि *sarvam vimṛśya kartavyam no ket paskâtâpam vragishyasi*, everything should be done after deliberation, otherwise (lit. if not), you will (or, lest you) come to repentance.

ततः *tâtaḥ*, 1. from that place, thence; 2. after that, then. ततस्ततः *tatastataḥ* = what next, go on, proceed; said by one listening to a narration.

तथा *tâthâ*, 1. in that manner, so, accordingly; 2. and, as well as (= च *ka*); 3. yes, it is so, it shall be done.

तथापि *tathâpi*, nevertheless.

तद् *tâd*, 1. pron. that; 2. adv. then, therefore: राजपुत्रा वयं तद्विग्रहं श्रोतुं नः कुतूहलमस्ति *râgaputrâ vayam tad vighraham srotum naḥ kutûhalam asti*, we are princes; therefore we have a curiosity to hear of war.

तु *tû*, never at the beginning of a sentence but, however. किं तु *kim tu* has the same meaning.

तावत् *tâvat*, 1. so long: correl. यावत् *yâvat*, how long; 2. at once, in the first place, first of all = before doing anything else. इतस्तावदागम्यताम् *itas tâvad âgamyatâm*, come here first; 3. mean-

while, on one's part; 4. it is true, certainly (concessive): अस्ति देव तावदयं महान् भयहेतुः—किंतु *asti, deva, tâvad ayam mahân bha-ya-hetuḥ*—kintu, Sire, this is certainly a great cause of fear—but; 5. indeed, as for, as regards (emphatic): आवयोस्तावदेकमुदरम् *âva-yos tâvad ekam udaram*, as for us two, we have only one belly. न तावत् *na tâvat*, not yet.

न *ná*, not; with indef. pron. = no; न कोऽपि नरः *na koऽpi naraḥ*, no (= not any) man. न *na*—न *na* sometimes = an emphatic positive.

ननु *nanú* (*na+nu*), 1. with questions, why, surely, indeed, pray ननु भवानग्रतो मे वर्तते *nanu bhavân agrato me vartate*, why, you yourself are before me; ननु को भवान् *nanu ko bhavân*, pray who are you? 2 with imperatives, pray ननूच्यताम् *nanu ūkhyatām*, pray tell; 3. with vocatives, oh, ah, well: ननु मानव *nanu, mânava*, well, man! 4. in arguments = it may be objected; followed by अत्रोच्यते *atra ūkyate*, to this we reply.

नाम *nâma*, 1. by name: नलो नाम *nalo nâma*, Nala by name; 2. indeed, certainly, to be sure: मया नाम जितम् *mayâ nâma gitam*, I have indeed conquered; 3. pray, with interrogatives: को नाम राज्ञां प्रियः *ko nâma râgñâm priyaḥ*, who, pray, is a favourite with kings? 4 perhaps: पूर्वं दृष्टस्त्वया कश्चिद्धर्मज्ञो नाम *pûrvam dri-shtas tvayâ kaskid dharmagñô nâma*, you have, perhaps, seen before a righteous man; 5. granted, with imperatives: स धनी भवतु नाम *sa dhanî bhavatu nâma*, granted he is rich.

अपि नाम *api nâma*, (at the beginning of a sentence) perhaps; मा नाम *mâ nâma*, perhaps (= I hope not); ननु नाम *nanu nâma*, surely. ननु नामाहमिष्टा किल तव *nanu nâma aham ishṭâ kila tava*, surely I am dear to thee.

नु *nú*, now, pray, in questions; expresses doubt or uncertainty when repeated: अयं भीमो नु धर्मो नु *ayam bhîmo nu dharmo nu*, can this be Bhîma or Dharma?

प्रायः *prāyaḥ*, प्रायशः *prāyasaḥ*, प्रायेण *prāyena*, 1. for the most part, generally, as a general rule; 2. in all probability.

पुनः *pūnaḥ*, 1. again; 2. but, on the other hand.

पुनः पुनः *punaḥ punaḥ*, again and again, repeatedly.

मुहुः *mūhuḥ*, often, repeatedly; generally मुहुर्मुहुः *muhur muhuḥ*.

मुहुः *muhuḥ*—मुहुः *muhuḥ*, now—now; at one time—at another time.

यतः *yātaḥ*, 1. whence; often=यस्मात् *yasmāt*, from whom; sometimes used for 'where' and 'whither'; 2. for, because, since; frequently introduces a verse supporting a previous statement

यथा *yāthā*, 1. as, in the manner that: यथाज्ञापयति देवः *yathā jñāpayati devaḥ*, as your Majesty commands; 2. like, as (= इव *iva*); 3. as, for instance; 4. in order that, so that (in this sense येन *yena*=*iva* is often used instead): अहं तथा करिष्ये यथा स वधं करिष्यति *aham tathā karishye yathā sa vadham karishyati*, I shall so manage that he will slay him; 5. that, introducing (like यद् *yad*) a direct assertion, with or without इति *iti*: त्वयोक्तं मे यथा *tvayā uktam me yathā*—, you told me that—. यथा यथा *yathā yathā*—तथा तथा *tathā tathā* is used, like the Lat. *quo—eo*, with comparatives.

यद् *yád*, 1. that: किं यन्न वेत्ति त्वम् *kim yan na vetsti tvam*, how is it that you do not know? 2. that, introducing direct assertions (like Gk. *ὅτι*) with or without इति *iti* at the end: वक्तव्यं यदिह मया हता प्रियेति *vaktavyam yad iha mayā hatā priyēti*, you must say, 'I have slain my beloved here' 3. because, since; 4. in order that: किं शक्यं कर्तुं यन्न क्रुध्यते नृपः *kim sakyam kartum yan na krudhyate nripaḥ*, what can be done, in order that the king be not angry?

यावत् *yāvat*, 1. as far as, till, for, with acc., like a prep., of time and space: वर्षे यावत् *varsham yāvat*, for a year; आगमनं यावत् *āgamanam yāvat*, till the arrival; 2. just; expressing the will to do an action at once: यावदिमां ह्यायानाश्रित्य प्रतिपालयामि ताम् *yā-*

vad imâm khâyâm âsritya pratipâlayâmi tâm, having resorted to this shade, I will just wait for her ; 3. with correl. तावत् tâvat, as long as—so long ; no sooner—than ; scarcely—when ; when—then

वत् vat, like, used at the end of adv. compounds, = इव iva or यथा yathâ : मृतवत् mṛta-vat, like a dead man.

वरम् vāram—न nā, better—than ; च ka, तु tú, or पुनः pūnaḥ being generally added after न na : वरं प्राणत्यागो न पुनरधमानामुपगमः varam prâna-tyāgo na punar adhamânâm upagamaḥ, better death than association with the base.

वा vâ, enclitic, follows its word, 1. or ; 2. pray, with interrogatives : परिवर्तिनि संसारे मृतः को वा न जायते parivartini samsâre mṛtaḥ ko vâ na gâyate, in the revolving world, who, pray, that is dead is not born again ?

हि hí, never at the beginning of a sentence ; 1. for, because ; 2. indeed, surely, verily : त्वं हि तस्य प्रियवयस्यः tvam hi tasya priya-vayasyah, thou art indeed his dear friend ; 3. pray, with interr. : कथं हि देवाज्जानीयाम् katham hi devâñ gâñiyâm, how, pray, shall I know the gods ?

Interjections.

211 (509). अयि ayi, with vocative or supplying its place, = friend, prythee : अयि मकरोद्यानं गच्छावः ayi makara-udyânam gakkhâvah, prythee let us go to the garden of love.

अहहahaha, exclamation of joy, amazement, or sorrow : अहह महापंके पतितोऽस्मि ahaha mahâpañke patito=smi, alas ! I have fallen into a deep quagmire.

अहो aho expresses astonishment, joy, sorrow, anger, praise, or blame : अहो गीतस्य माधुर्यम् aho gîtasya mādhyam, Oh the sweetness of the song ! अहो हिरण्यक श्लाघ्योऽसि aho hīranyaka, slāghyo=si, Ah, Hiranyaka, you are praiseworthy.

आ â is used when something is recollected : आ एवं किल तत् â evam kila tat, Ah, so indeed it was !

आः âh, excl. of joy, pain, or indignation · आः शीतम् âh sîtam, Oh, how cold it is !

दिष्ट्या dishṭyâ (instr. of दिष्टि dishṭi, good luck), happily, thank heaven ! दिष्ट्या प्रतिहतं दुर्जातम् dishṭyâ pratihatam durgâtam, thank heaven, the evil is averted ; with वृध् vr̥dh, to increase = a person (nom.) is to be congratulated upon (instr. of thing) . दिष्ट्या महाराजो विजयेन वर्धते dishṭyâ mahârâgo vigayena vardhate, your Majesty is to be congratulated upon your victory.

धिक् dhik, excl. of dissatisfaction or reproach, with acc. · धिक्तामस्तु dhik tvâm astu, shame on you !

वत vata, 1. sorrow alas, woe ; 2. joy or surprise · oh ! 3. a simple voc. particle : एहि वत सखे ehi vata sakhe, ho ! friend, come.

साधु sâdhú, well ! bravo !

स्वस्ति svastí, hail ! adieu !

हंत hânta, excl. of joy or sorrow : Oh, alas ! हंत धिक् नामधन्यम् hanta dhiñ mām adhanyam, alas, fie upon me, a wretch !

हा hâ, हाहा hâ hâ, expresses grief (alas ! woe !) or astonishment, and is sometimes used with an accusative

CHAPTER VI.

COMPOUND WORDS.

212 (510). The power of forming two or more words into one, which belongs to all Âryan languages, has been so largely developed in Sanskrit and enters to so considerable an extent into its syntax, that the general rules of composition claim a place even in an elementary grammar. All words making up a compound, except the last, appear in that form which is called their base, and when they have more than one, their middle base (84). Hence देवदासः deva-dâsah, a servant of a god, or of the gods.

213 (512). Compounds are most conveniently divided into

Determinative, Copulative, and Possessive. The first are called determinative compounds, because in them the first word determines (limits) the meaning of the last. There are two kinds of Determinatives **Dependent** and **Descriptive**.

214 (513). I a. A **Dependent** determinative (by native grammarians called **Tatpurusha**) is a compound in which the first word depends on the last. The relation of the former to the latter, if the compound were resolved, would be expressed by an oblique case, e. g. **तत्पुरुषः** tat-purushaḥ, the man of him, his man. The last word may be a substantive or a participle, or an adjective if capable of governing a noun.

Dependent compounds in which the first noun would be in the—

1. **Acc.:** **वर्षभोग्य** varsha-bhogya, m. f. n. to be enjoyed a year long; **ग्रामप्राप्त** grāma-prāpta, m. f. n. having reached the village. The latter kind of compound, however, generally has the past participle at the beginning (**प्राप्तग्राम** prāpta-grāma), in which case it is a possessive compound (lit. having a reached village; cp. 218).

2. **Instr.:** **धान्यार्थः** dhānya arthaḥ, m. wealth (arthaḥ) (acquired) by grain (dhānyena); **देवदत्तः** deva-dattaḥ, given by the gods, commonly used as a proper name with an auspicious sense (Dieudonné).

3. **Dat.:** **यूपदाह** yūpa-dāru, n. wood for a sacrificial stake

4. **Abl.:** **स्वर्गपतित** svarga-patita, m. f. n. fallen from heaven.

5. **Gen.:** **राजपुरुषः** rāja-purushaḥ, m. the king's man.

6. **Loc.:** **उरोज** uro-ga, m. f. n. produced on the breast.

Note 1. A few dependent compounds retain the case-terminations in the governed noun: **धनंजय** dhanam-gaya, m. gaining spoil, proper name (Arguna); **परस्मैपदम्** parasmai-padam, a word for the sake of another, i. e. the transitive form of verbs; **वाचस्पतिः** vākas-patiḥ, lord of speech; **युधिष्ठिरः** yudhi-sht'hiraḥ, firm in battle, proper name.

Note 2. If the last part of a dependent compound is a verbal base, no change takes place, except that diphthongs, as usual, are changed to आ â, and bases ending in short vowels take a final त् t: विश्वजित् visva-gît, all-conquering, from जि gi, to conquer.

215 (517). I. b. **Descriptive** determinative compounds (by native grammarians called **Karmadhâraya**) are those in which the first word, either a noun (in apposition), or an adjective, or an adverb (particle), describes the second.

1. Nominally descriptive (appositional): राजर्षि rāga rîshi, king-sage = royal sage.

When the apposition implies a comparison, it is put at the end instead of the beginning: पुरुषव्याघ्रः puruṣa-vyâghraḥ, a tiger-like man.

2. Adjectivally: नीलोत्पलम् nîla utpalam, blue lotus.

Those compounds in which the adjective is a **numeral**, form with the native grammarians a special class called **Dvigu**. They are generally neuters or feminines expressing aggregates, but may also form adjectives by becoming possessive compounds (218). If an aggregate compound is formed, final अ a, अन् an, or आ â is changed to ई î, fem., or अम् am, neut.: त्रिलोकी tri-lokî, the three worlds; त्रिभुवनम् tri-bhuvanam, the three worlds; दशकुमारी da-sa-kumârî, an assemblage of ten youths.

गो go, cow, and नौ nau, ship, are changed to गव गava and नाव nâva: पञ्चगवम् pañka-gavam, an aggregate of five cows, but पञ्चगुः pañka-guḥ, adj., worth five cows.

रात्रि râtri, f. night, always becomes रात्र राtra, m. (n.), e. g. द्विरात्रः dvi-râtraḥ, two nights.

3. Adverbially (including particles and prepositions): सुकृत su-kṛta, well done; अज्ञात a-gñâta, unknown; अधिस्त्री adhi-strî, chief woman. Some compounds of this kind are used adverbially in the accusative neuter, forming a special class, called **Avyâyî-bhâva**, with the native grammarians: निर्मक्षिकम् nir-makshikam,

flylessly ; अनु रूपम् ánu-rûpam, after the form, i. e. accordingly ; यथाशक्ति yathâ-sakti, according to one's ability ; सविनयम् sa-vinayam, politely.

Note—At the beginning of a descriptive compound महत् mahat, great, becomes महा mahâ : महाराजः mahâ-râgâh ; while at the end, राजन् râgan, king, अहन् áhan, n. day, सखि sâkhi, friend, become राज râga, अह aha, m. (n) (sometimes अह्ना ahna, m.), सख sakha . परमाहः parama ahah, m. the highest day ; प्रियसखः priya-sakhah, m. a dear friend.

II. Copulative (Dvandva) Compounds.

216. The parts of these compounds are connected in sense by and.' The terminations are dual or plural, according to the sense, or else singular neuter : हस्त्यश्वाः hasty-asvâh, elephants and a horse ; हस्त्यश्वाः hasty-asvâh, elephants and horses ; हस्त्यश्वम् hasty-asvam, the elephants and horses (in an army, collectively)

217. a. Adjectives are sometimes compounded into Dvandvas . शुक्लकृष्णौ sukla-kṛishnau, white and black

b. Words ending in च्च ri, expressive of relationship or sacred titles, forming the first member of a compound and being followed by another word ending in च्च ri or by पुत्र putrá, son, change their च्च ri to आ â : मातापितरौ mâtâ-pitârau, mother and father ; पितापुत्रौ pitâ-putraú, father and son ; होतापोतारौ hotâ-potârau, the Hotri and Potri priests.

c. When the names of certain deities are compounded, the first sometimes lengthens its final vowel : मित्रावरुणौ mitrá-varunau, Mitra and Varuna ; अग्नीषोमौ agní-shómau, Agni and Soma.

III. Possessive (Bahuvrîhi) Compounds.

218. These are always predicates referring to a subject expressed or understood, and are in fact determinatives ending in

nouns (which, as a rule, undergo no further change than that of accent and of being inflected in the three genders) used as adjectives. Thus नीलोत्पलम् *nīlotpalam*, a blue lotus, becomes a possessive adjective in नीलोत्पलं सरः *nīlotpalam sáraḥ*, a lake possessed of blue lotuses. The accent is, as a rule, that of the first member of the compound. Possessives often come to be used as appellatives or proper names: सुहृत् *su-hṛit*, m. f. n. having a good heart, becomes masc., a friend; वीरसेन *vīra-sena*, m. f. n. having an army (*sénâ*) of heroes (*vîrá*), becomes *Vīrasena*, m. (proper name).

Note—Possessives may contain other compounds: राजपुरुष-कार्ये *rāga-purusha-kārya*, having the business of (a king's man); नीलोत्पलसरस्तीरः *nīla utpala-saras-tīrah*, possessing {the bank of a [(blue-lotus) lake]}. In the latter case, the whole compound, before becoming an adjective, was a genitive dependent; *nīlotpala-saraḥ* is a dependent, *nīlotpala* a descriptive compound. In नीलोज्ज्वलवपुः *nīla uggvala-vapuh*, having a blue and resplendent body, the first two words form a copulative, the whole a descriptive, which finally becomes a possessive compound.

219. a. Words meaning 'hand' are placed at the end of possessive compounds: शस्त्रपाणि *sastra-pāni*, having a weapon in one's hand; तृणहस्त *trina-hasta*, having grass in one's hand

b. अक्षि *ākshi*, eye, गन्ध *gandhā*, smell, धनुः *dhānuḥ*, bow, and पाद *pāda*, foot, at the end of possessives become in most cases अक्ष *aksha*, गन्धि *gandhi*, धन्वन् *dhanvan*, पाद् *pād*.

c. At the end of possessives:—

a. आदि *ādi*, beginning, आद्य *ādya*, first, प्रभृति *prābhṛiti*, beginning, = et cetera: देवा इन्द्रादयः *devā indra ādayaḥ*, the gods Indra and the rest, lit. the gods having Indra as first. The qualified noun is often omitted. इन्द्रादयः *indrādayaḥ*, Indra and the rest.

β. मात्र *mātra*, n. measure=only, merely: जलमात्रम् *gala-mātrām*, water alone, lit. that which has water for its measure, limit.

७. अंतर antara, n. difference = different, another : देशांतरम् deśa-antaram, another country, lit. that which has a difference of country.

८. अर्थ artha, aim, object, = for the sake of (commonly acc., dat., or loc. sing.): दमयन्तर्थम् damayanty-artham, for the sake of Damayantî, lit. that which has Damayantî for an object.

d. क ka is added to words in चृ ri, to feminines in ई î (like नदी nadî), and in the fem. to words in इन् in : बहुभर्तृक bahu-bhartrika, having many husbands; बहुकुमारीक bahu-kumârîka; बहुस्वामिका bahu-svâmikâ, having many masters (स्वामिन् svâmîn) Most other words optionally add क ka

CHAPTER VII.

OUTLINES OF SYNTAX.

220. Owing to the great bulk of the literature consisting of poetry, Sanskrit style is naturally in a crude state as compared with that of Latin or Greek. Its chief characteristics are the predominance of co-ordination, the use of the locative absolute, a fondness for long compounds and indeclinable participles supplying the place of subordinate clauses, the frequent employment of the past participle instead of the finite verb, a predilection for passive forms, and the absence of the indirect construction and of the subjunctive mood. For the latter reason the use of the tenses and moods is comparatively simple; on the other hand, the use of the cases, being much less definite than in Latin and Greek, presents some difficulties.

The Order of Words.

221. The usual arrangement of words in a Sanskrit sentence is: first, the subject with its adjuncts (the genitive preceding its nominative); second, the object with its adjuncts; and lastly, the pre-

dicare. Adverbs or extensions of the predicate are usually placed near the beginning, after the subject or object, not at the end ; e. g. जनकः सत्वरं स्वीयं नगरं जगाम *ganakaḥ satvaram svīyam nagaram gaḡāma*, Ganaka went in haste to his city.

222. Just as the determining word comes first in compounds, so a relative and subordinate clause precedes the principal, which regularly begins with a correlative word ; e. g. यस्य धनं तस्य बलम् *yasya dhanam tasya balam*, lit of whom there is wealth, of him there is power, i. e. he who has wealth has power. Similarly : यदा *yadā*—तदा *tadā*, यावत् *yāvat*—तावत् *tāvat*, etc.

The Article.

223. There is properly neither an indefinite nor a definite article in Sanskrit ; but एक *éka*, one, and कश्चित् *káścit*, some one, are frequently used = a certain, and स *sá*, सा *sā*, तद् *tád* (*ó*, *ī*, *ró*), he, she, it or that, sometimes = the ; e. g. स राजा *sá rāḡā*, the king ; generally, that king.

Number.

224. a. Singular collective words are sometimes used at the end of compounds to form a plural ; e. g. सखीजनः *sakhî-ganaḥ*, female friends ; जन *gana* = kind in mankind (men).

b. The dual number is in regular use. It is invariably employed with the names of things occurring in pairs, such as parts of the body ; e. g. हस्तौ पादौ च *hástau pāḡau ka*, the hands and the feet. A masc. dual is sometimes used to express a male and a female of the same class ; e. g. जगतः पितरौ *gaḡataḥ pitārau*, the parents of the universe (*पितृ* *pitṛ*, father).

c. The plural sometimes marks respect ; e. g. इति श्रीशंकराचार्याः *iti śrīsaṅkara ātāryāḥ*, thus says the revered Saṅkarācārya.

The 1st pers. pl. is sometimes used simply instead of the sing. :

वयमपि भवत्यौ किमपि पृच्छामः *vayam api bhavatyau kimapi prikkhâ-mah*, we (=I) too ask you something.

Names of countries (which are really the names of the people) are plural: *विदेहेषु videhêshu*, in *Videha*; *मगधेषु magâdheshu*, in *Magadha*.

Compounds ending in words meaning country, such as *देश desâ*, *विषय vishaya*, etc., are of course singular.

Concord.

225. The rules of concord between verbs, adjectives, relatives and their substantive are the same as in other inflectional languages; but the following points may be noted:—

a. The verb is in the sing. after sing. collective nouns, and in the dual after two sing. nouns connected by *च ka*, and *त्वमहं च गच्छावः tvam aham ka gakkhâvah*, you and I go.

b. When a dual or plur. verb refers to two or more subjects, the first person is preferred to the second or third, and the second to the third.

c. A dual or plur. adjective agreeing with masc. and fem. nouns is put in the masc., but in the **neuter** when agreeing with a masc. and a neut., or a fem. and a neut.

d. A verb or adjective often agrees with the nearest noun.

Pronouns.

226. A. Personal Pronouns These, unless emphatic, are not used as subjects of verbs, being inherent in finite verbal forms.

The unaccented forms of *अहम् ahâm* and *त्वम् tvâm* (cp. 121), viz. *मा mâ*, *मे me*; *त्वा tvâ*, *ते te*; *वाम् vâm*, *वः vah*, are used neither at the beginning of a sentence or *pâda* (cp. Appendix II), nor before the particles *च ka*, *वा vâ*, *एव evâ*, and *ह ha*, nor after vocatives; e. g. *मम मित्रम् mama* (not *मे me*) *mitram*, my friend; *तस्य मम वा गृहम् tasya mama vâ grîham*, his house or mine; *देवास्मान् पाहि deva asmân* (not *नः naḥ*) *pâhi*, O God, protect us.

भवत् bhāvat, Your Honour, the polite form of त्वम् tvām, takes the verb in the 3rd pers.: किमाह भवान् kim āha bhavān, what does your Honour say? आगच्छंतु भवतः āgakkhantu bhavantaḥ, may you come.

B. Demonstrative Pronouns: इदम् idām or एतद् etād, this; तद् tād, that; अद् adāḥ, this or that

इदम् idām and एतद् etād, agreeing with a subject in the 1st or 3rd pers., often = here. अयमस्मि ayam asmi, here I am; अयमागतस्तव पुत्रः ayam āgatas tava putraḥ, here comes your son.

तद् tād (like Lat. ille) often = well-known, celebrated: सा रम्या नगरी sā ramyā nagarī, that well-known charming city.

तद् tād with एव evā = the very, the same: तदेव नाम tad eva nāma, the name is the same.

तद् tād, when repeated, means various, several: तानि तानि शास्त्राख्ये तानि tāni tāni sāstrāni adhyaita, he read several sāstras.

THE CASES.

Nominative.

227. The nominative is far less frequently used in Sanskrit as the subject of a sentence than in English. Its place is very commonly supplied by the instrumental of the agent with a passive verb; e. g. तेनोक्तम् tena uktam, he said, lit. it was said by him.

The nom. is used after verbs meaning to be, to become, appear, seem; also after the passive of verbs of making, calling, considering, sending, appointing, etc.; e. g. तेन मुनिना कुक्कुरो व्याघ्रः कृतः tena muninā kukkuro vyāghraḥ kṛitaḥ, the dog was turned into a tiger by the sage.

Note—The nom. with the particle इति iti may be used instead of the acc. after the active of verbs of calling, considering, etc.; e. g. इमं वयस्य इति मन्ये imam vayasya iti manye, I consider this person my friend.

Accusative.

228. The accusative, besides expressing the object of most transitive verbs, is employed—

1. With verbs of motion; e. g. **स ग्राममगच्छत्** *sa grāmam agak-khat*, he went to a village.

Note—Verbs of going, like **गम्** *gam* and **या** *yâ*, are very commonly joined with an abstract noun, where we should use either the corresponding adjective with ‘to become,’ or merely an intransitive verb: **स कीर्तिं याति** *sa kîrtim yâti*, he becomes famous; **पंचत्वं गच्छति** *pañkatvam gakkhati*, he dies, lit. goes to death.

2. To express duration of time and distance in space: **मासमधीते** *mâsam adhîte*, he learns for a month; **कोशं गच्छति** *kiosam gak-khati*, he goes (the distance of) a kos.

Double Accusative.

229. 1. Verbs of calling, making, appointing, choosing, considering, knowing, take two accusatives. **जानामि त्वां प्रकृतिपुरुषम्** *gânâmi tvâm prakṛiti-purusham*, I know thee (to be) the chief person.

2. Verbs of asking (**प्रछ्** *prakh*), begging (**याच्** *yâk*), telling (**ब्रू** *brû*, **वच्** *vak*), and instructing (**शास्** *sâs*) govern two accusatives; e. g. **बलिं याचते वसुधाम्** *balim yâkate vasudhâm*, he asks Bali for the earth.

Note—In the passive construction the nom. takes the place of the direct acc., while the indirect acc. remains: **बलिर्याच्यते वसुधाम्** *balir yâkyate vasudhâm*, Bali is asked for the earth.

3. Causative verbs usually govern two accusatives; but sometimes the instrumental is employed instead of the direct accusative (the agent): **रामं वेदमध्यापयति** *rāmam vedam adhyâpayati*, he causes Râma to learn the Veda; but **भृत्येन भारं नाययति** *bhrityena bhâram nâyayati*, he causes the servant to carry the load (= he causes the load to be carried by the servant).

Note—In the passive construction, the nom. takes the place of the direct acc. (the agent): रामो वेदमध्याप्यते *râmo vedam adhyâpyate*, Râma is taught the Veda.

Instrumental.

230. The instrumental case primarily expresses either the **agent** or the **instrument** (means) by which an action is performed. तेनोक्तम् *tena uktam*, it was said by him = he said; स खड्गेन व्यापादितः *sa khadgena vyâpâditaḥ*, he was killed with a sword.

I. From the above are developed the following secondary senses:—

1. **Accompaniment**, with सह *sahá*, साकम् *sâkám*, सार्धम् *sârdhám*, समम् *samám*; e. g. पुत्रेण सह पिता गतः *putrena saha pitâ gataḥ*, the father went with his son; or its opposite, **separation**, with or without the above words; e. g. पित्रा वियोगं न सहते *pitrâ viyogam na sahate*, he cannot endure separation from his father.

2. **Cause, reason, motive**: on account of, through, etc.: भवतोऽनुग्रहेण *bhavatoऽnugraheṇa*, through your favour; तेनापराधेन त्वां दंडयामि *tena aparâdhena tvâm dandayâmi*, I punish you for that fault

Note—The instr. of बुद्धि *buddhi*, thought, and भ्रान्ति *bhrânti*, error, is used = ‘under the impression’ and ‘under the erroneous impression;’ e. g. व्याघ्रबुद्ध्या *vyâghra-buddhyâ*, thinking that it was a tiger.

3. **Manner**: तौ दंपती महता स्नेहेन वसतः *tau dampatî mahatâ snehena vasataḥ*, that pair lives in great affection; महता सुखेन *mahatâ sukhena*, with great pleasure.

4. **Accordance**: स मम मतेन वर्तते *sa mama matena vartate*, he acts according to my opinion. So also प्रकृत्या *prakṛtyâ*, by nature; जात्या *gâtyâ*, by birth.

5. **Price**: आत्मानं सततं रक्षेद्दरैरपि धनैरपि *âtmanam satatam rakshed dârair api dhanair api*, a man should always protect himself even at the cost of his wife and of his wealth.

6. **Time or space within which** anything is done · द्वाद-
शैर्वैर्व्याकरणं श्रूयते dvâdasair varshaiṁ vyākaranam srūyate, gram-
mar is learnt in twelve years.

II The instrumental is also used—

A. With **adjectives** expressing—

a **Likeness or equality**: तस्य जीवितेन समा पत्नी tasya
gîvîtena samâ patnî, his wife is as dear to him as life

b **Possession**, or the opposite, freedom from, **destitution**:
धनेन संपन्नो विहीनो वा dhanena sampanno vihîno vâ, possessed
or destitute of wealth.

B. With **verbs** of—

a. Excelling or comparing. पूर्वान् महाभाग तयातिशेषे pûrvân
mahâ-bhâga tayâ atîsheshe, O fortunate man, you excel your ances-
tors in that (devotion).

b. Boasting or swearing भरतेनात्मना चाहं शपे bharatena âtma-
nâ la aham sape, I swear by Bharata and myself

c. Rejoicing, being pleased, satisfied, astonished, ashamed, dis-
gusted: कापुरुषः स्वल्पेनापि तुष्यति kâ-purushaḥ sv-alpena api tush-
yati, a low person is satisfied even with little.

d Motion, to express the means, or the part of the body, by
which the motion is effected · वाजिना चरति vâginâ karati, he goes
on horseback; स श्वानं स्कंधेनोवाह sa svânam skandhena uvâha, he
carried the dog on his shoulder.

III. Some miscellaneous uses of the instr. are the following:—

1. With words expressing a defect of body: अक्षणा काणः akshnâ
kânah, blind of an eye.

2. With words expressing **need** or **use**, like अर्थः arthaḥ, प्रयो-
जनम् prayoganam, कृ kri, to do, with किम् kim, what: देवपादानां
सेवकैर्न प्रयोजनम् deva-pâdânâm sevakair na prayoganam, Your
Majesty's feet have no need of servants; किं तया क्रियते धेनवा kim
tayâ kriyate dhenvâ, what is to be done with that cow?

3. With **अलम्** *alam* and **कृतम्** *kritam*, enough : **कृतमभ्युत्थानेन** *kritam abhyutthânaena*, pray do not rise ; **अलं शंकया** *alam sañ-kayâ*, away with doubt. **अलम्** *alam* in the same sense is often used with the gerund (which is an old instrumental), when it has the force of a negative imperative. **अलमन्यथा गृहीत्वा** *alam anyathâ grihîtvâ*, enough of misunderstanding = do not misunderstand.

Dative.

231. The dative case expresses either the **indirect object** of an action, generally a person, or, predicatively, the **purpose** of an action.

A. The dative of the indirect object is used—

1. After **transitive** verbs, with or without a direct object —

a. Of **giving** (दा *dâ*, **अर्पय** *arpaya*), **owing** (धृ *dhri*), **promising** (प्रति^० *prati-* or आश्नु *â-siû*), **telling** (कथ् *kath*, ख्या *khyâ*, चक्ष् *laksh*, शंस् *sams* ; निवेदय *ni-vedaya*).

Ex. **विप्राय गां ददाति** *viprâya gâm dadâti*, he gives a cow to the Brahman ; **कथयामि ते भूतार्थम्** *kathayâmi te bhûta_uartham*, I tell you the truth.

Note—यज् *yag*, to sacrifice, takes acc of person and instr. of thing : **पशुना रुद्रं यजते** *pasunâ rudrâ_m yagate*, he sacrifices a bull to Rudra.

b. Of **sending** or **despatching** : **भोजेन दूतो रघवे विसृष्टः** *bhoga_na dûto raghave visrish_{tah}*, a messenger was sent by Bhoga to Raghu.

2. After **intransitive** verbs meaning to **please** (रुच् *ruk*), to **desire** (स्पृह् *sprîh*), to **be angry with** (क्रुध् *krudh*), to **hate** (द्रुह् *druh*), to **envy** (ईर्ष्य *îrshy*).

Ex. **किंकराय कुप्यति** *kimkarâya kupyati*, he is angry with his servant ; **पुष्पेभ्यः स्पृहयति** *pushpebhya_h sprîhayati*, he desires flowers.

Note—क्रुध् *krudh* and द्रुह् *druh*, if preceded by prepositions, govern the accusative.

3. With words of salutation: गणेशाय नमः *ganesâya namaḥ*, salutation to Ganesa; रामाय स्वस्ति *râmâya svasti*, hail to Râma! also with अलम् *âlam* = to be a match for, sufficient for: दैत्येभ्यो हरिरलम् *daityebhyo harir âlam*, Hari is a match for the demons.

Note—प्रणम् *pra-nam*, to bow, takes either dat. or acc.

B. The dative of purpose is used to express either—

1. The **end for which an action is done**: मुक्तये हरिं भजति *muktaye harim bhagati*, he worships Hari for (= to obtain) abso-lution; or—

2. The **end to which an action tends**, with क्लृप् *klîp* or संपद् *sam-pad*, to tend to, or with स्या *sthâ*, अस् *as*, भू *bhû* (the latter two being often omitted).

Ex. भक्तिज्ञानाय कल्पते *bhaktir gñânâya kalpate*, piety tends to knowledge; मृताजातौ सुतौ स्वल्पदुःखाय *mṛta agâtau sutau svalpa-duḥkhâya* (sc. स्तः *stah* or भवतः *bhavataḥ*), a son that is dead and one that is unborn cause very little pain.

Note—A dat. is often used instead of an infinitive of purpose.

a. Instead of an infin. governing an acc.: फलेभ्यो याति *phalebhyo yâti*, he goes for fruit, = फलान्वाहर्तुं याति *phalâny âhartum yâti*, he goes to get fruit.

b. The dat. of an abstract noun for the infin from the same root: यागाय याति *yâgâya yâti*, he goes for sacrificing, = यष्टुं याति *yashṭum yâti*, he goes to sacrifice.

Ablative.

232. The ablative primarily expresses the **source from which** anything proceeds; e.g. पापनाश उद्भवति *pâpan nâsa ud-bhavati*, from sin ruin results.

With this original meaning are connected the following uses:—

a. **On account of, by reason of, through**: लौब्ध्याद् मांसं भक्षयति *laubhyâd mâmsam bhakshayati*, he eats the flesh through greediness.

Note—The ablative is commonly used in this sense with abstract nouns in **त्व** tva, especially in commentaries **पर्वतोऽग्निमान् धूम-
त्वात्** parvato = gñimân dhûmatvât, the mountain has fire in it, be-
cause of there being smoke.

b. With **verbs of fearing and protecting**: **स्तेनाद् विभेति** stenâd bibheti, he fears the thief; **पाहि मां नरकात्** pâhi mām nara-
kât, protect me from hell.

c. With words meaning **different from** (**अन्य** anyá, **पर** pára, **इतर** ítara). **कृष्णादन्यो गोविन्दः** krishnâd anyo govindah, Krishna is different from Govinda.

d. With **comparatives** or words having a comparative sense: **गोविन्दाद् रामो विद्वत्तरः** govindâd râmo vidvattarah, Râma is more
learned than Govinda; **कर्मणो ज्ञानमतिरिच्यते** karmano gñânam ati-
rikyate, knowledge is superior to action.

e. With words denoting points of the compass: **ग्रामात्पूर्वो गिरिः** grâmât pûrvo giriḥ, the mountain is to the east of the village.

f. **Time within or after** which anything is done. **सप्ताहात्** sapta ahât, within seven days; **बहोर्दृष्टं कालात्** bahor drishtam kâlât, seen after a long time.

Genitive.

233. The primary meaning of the gen. is quasi-adjectival; the qualification of another noun which it denotes being generally expressed in English by the prep. 'of': **जगतो निर्माता** gagato
nirmâtâ, the Creator of the Universe.

Besides this use, the gen. is employed in various other ways:—

I. With verbs:—

a. To be master of (**प्रभू** pra-bhû), to rule (**ईश्** îs), to grant, give (**दय्** day), to remember (**स्मृ** smṛi): **आत्मनः प्रभविष्यामि** âtmanaḥ prabhaviṣyâmi, I shall be master of myself

b. It expresses **possession** with verbs meaning 'to be' (**अस्** as, **भू** bhû, **विद्** vid): **मम पुस्तकं विद्यते** mama pustakam vidyate, I have a book.

II. With **adjectives** :—

a. **Dear to, favourite with** : को नाम राज्ञां प्रियः ko nâma râgñâm priyah, who, pray, is dear to kings?

b. **Equality** (तुल्य tulya, सदृश sadrîsa, सम samâ). रामः कृष्णस्य तुल्यः râmah krishnasya tulyah, Râma is equal to Krishna.

Note 1. The **instr.** is also used with words denoting equality

Note 2 With words expressing 'difference,' two genitives are used in the sense of 'between—and.' एतावानेवायुष्मतः शतक्रतोश्च विशेषः etâvân eva âyushmatah satakratos ka viseshah, this is the only difference between you (the long-lived) and India.

III. With **passive participles** :—

a. Past participles, with a pres. sense, of roots meaning 'to think,' 'to know,' 'to worship,' take the agent in the gen. : स राज्ञां पूजितः sa râgñâm pûgitah, he is revered by kings.

b. Future participles take the agent in the gen. as well as the instr : मम (मया) सेव्यो हरिः mama (mayâ) sevyo harih, Hari should be worshipped by me.

IV. With **adverbs** :—

a. Meaning **far** (दूरम् dûram) or **near** (अतिकम् antikâm): दूरं ग्रामस्य dûram grâmasya, far from the village.

Note—The **ablative** is also used with these words.

b. Adverbs in तः tah, expressive of direction, and others of similar meaning (see 209): ग्रामस्य दक्षिणतः grâmasya dakshinatah, to the south of the village.

Note—Adverbs of direction in एन -ena take the **acc.** as well as the **gen.**: ग्रामस्य (ग्रामं) दक्षिणेन grâmasya (grâmam) dakshinena.

c. The **gen.** of **time** is used with multiplicatives (see 120): मासस्याष्टकृत्वः mâsasya ashtakritvah, eight times a month.

Locative.

234. The locative denotes the **place where** an action takes place. पक्षिणस्तस्मिन् वृक्षे निवसन्ति pakshinas tasmin vrikshē nivasanti, birds live in that tree.

I It expresses the following collateral meanings —

a. The recipient. वितरति गुरुः प्राज्ञे विद्याम् vitarati guruh prâgñe vidyâm, a teacher imparts knowledge to an intelligent pupil.

b. 'Towards.' प्राणिषु दयां कुर्वन्ति साधवः prâṇishu dayâm kurvanti sâdhavaḥ, the good show compassion towards animate beings.

c. The effect of a cause. दैवमेव हि नृणां वृद्धौ क्षये कारणम् dai-vam eva hi nrinâm vridhdau kshaye kâranam, Fate is the cause of the decline or prosperity of men.

d. By reason of, with regard to: छिद्रेषु शत्रुं हन्ति khidreshu satrum hanti, he slays the enemy by reason of his weak points.

e. Amongst, of, with superlatives: सर्वेषु पुत्रेषु रामो मम प्रियतमः sarveshu putreshu râmo mama priyatamaḥ, of all the sons Râma is dearest to me.

Note—The **genitive** is also used in this sense.

f. After, of time (like abl.): अस्मिन् दिने भुक्त्वायं त्र्यहे (त्र्यहाद्) भोक्ता asmin dine bhuktvâ ayam tryahe (tryahâd) bhoktâ, having dined to-day he will dine again after (the interval of) three days

II. The loc. is also used with—

a. Words meaning **engaged in, intent on** (आसक्त âsakta, तत्पर tatpara), or **skilful** (कुशल kûsala, निपुण nipuna, पंडित panditâ): रामोऽक्षद्युते निपुणः râmo = ksha-dyûte nipunaḥ, Râma is skilful in playing at dice

b. Words meaning **attachment to** (अनुस्निह् anu-snih, अनुरंज् anu-rañg, अभिलष् abhi-lash), **confidence in** (विश्वास vi-svas), **fitness for** (युज् yug): न खलु शकुंतलायां ममाभिलाषः na khalu sakuntalâyâm mama abhilâshaḥ, my love is indeed not towards Sakuntalâ; न मे त्वयि विश्वासः na me tvayi visvâsaḥ, I have no faith in you; त्रैलोक्यस्यापि प्रभुत्वं तस्मिन् युज्यते trailokyasya api prabhutvam tasmin yugyate, even the sovereignty of the three worlds is fitting for him.

c. With verbs of **throwing** (अस् as, क्षिप् kship, मुच् मुक्) अरो बाणान् क्षिपति arau bânân kshipati, he darts arrows at his enemy.

d. With verbs of **taking** (कृ kri, दा दा), **seizing** (ग्रह grah), or **striking**: संजीवकं सव्ये पाणौ कृत्वा (गृहीत्वा) sañgîvakam savye pânanau kṛtvâ (grhîtvâ), taking Sañgîvaka by the left hand; केशेषु गृहीत्वा keseshu grhîtvâ, seizing by the hair.

Note—कृ kri, दा दा, and ग्रह grah may take the instr. also.

Locative and Genitive Absolute.

235. The loc. and gen. absolute are used in much the same way as the English nom, the Greek gen., and the Latin abl. absolute.

The loc is the usual absolute case, the gen. being comparatively seldom used in this sense.

Ex. गच्छत्सु दिनेषु gakkhatsu dineshu, as the days went by; गोषु दुग्धासु स गतः goshu dugdhâsu sa gatah, the cows having been milked, he departed; अद्य दशमो मासस्तातस्योपरतस्य adya dasamo mâsas tâtasya upa-ratasya, to-day is the tenth month since my father died.

Note 1. The pres. part. of अस् as, to be, may be used in agreement with other absolute participles: तथा कृते सति tathâ krite sati, this being done.

Note 2. An indeclinable word (एवम् evâm, इत्थम् itthâm, तथा tathâ, इति iti) is sometimes used in agreement with the absolute participle: एवं गते evam gate, this being the case (lit. it having gone thus).

Note 3 The particle एव evâ and मात्र mâtra (at the end of a compound) may be used after an absolute part. to express 'no sooner—than,' 'scarcely—when' अप्रभातायामेव रजन्याम् aprabhâtâyâm eva raganyâm, scarcely had it dawned when —; प्रविष्टमात्र एव तत्रभवति pravishṭa-mâtra eva tatrabhavati, no sooner had his honour entered than —.

Time and Distance.

236. a. The **acc.** is used to express **duration** of time and distance in space (228, 2).

b. The **instr.** expresses the time or space **within** which anything is done (230, I, 6).

c. The **abl.** expresses time **within** or **after** which anything is done (232, f).

d. The **gen.** expresses the time **in** which an action is **repeated** : द्विरह् द्विर अह्नाह्, twice a day (233, IV. c).

e. The **loc.** expresses the time (1) **at** which अस्मिन् दिने asmin dine, on this day ; (2) **after** which, like abl. (234, I. f).

Participles.

237. The **present** participle is used with आस् âs, to sit, and स्था sthâ, to stand, to express continuous action . भक्षयन्नास्ते bha-kshayann âste, he keeps eating ; इति विचारयन् स्थितः iti viçârayan sthitah, he stood thus thinking.

Past Participles.

238 The passive participle and its active form in वत् vat (but **not** the perf. part. in वस् vas) are very frequently used for a finite past tense ; e. g. तेनेदमुक्तम् tena idam uktam, this was said by him ; स इदमुक्तवान् sa idam uktavân, he said this.

In the same way the passive of intransitive verbs is used impersonally : मयात्र चिरं स्थितम् mayâ atra kiram sthitam, I stood there for a long time.

The perf. pass. part. of intransitive verbs is used in the active sense : स गङ्गां गतः sa gaṅgâm gatah, he went to the Ganges ; स पथि मृतः sa pathi mṛitah, he died on the way

Future Passive Participles.

239. These participles in तव्य tavya, अनीय anīya, य ya (also called verbal adjectives) express **necessity, obligation, or fit-**

ness. The construction is the same as in the case of the past pass. part . मया तत्र गंतव्यम् mayâ tatra gantavyam, I must go there.

a. Sometimes this part. expresses certainty of the future : ततस्तेनापि शब्दः कर्तव्यः tatas tena_{api} sabdaḥ kartavyaḥ, then he also will surely make a noise.

b. Sometimes it is used for the future simply : युवयोः पक्षबलेन मयापि सुखेन गंतव्यम् yuvayoḥ paksha-balena mayâ_{api} sukhena gantavyam, I too shall go at ease by the strength of your wings.

c. भवितव्यम् bhavitavyam and भाव्यम् bhavyam from भू bhû, to be, are used impersonally to express necessity or high probability. The adjective or noun of the **predicate** agrees with the subject in the **instr.** : तया संनिहितया भवितव्यम् tayâ sammihitayâ bhavitavyam, she must be (= is most probably) near ; असंमूढैर्भवितव्यं युष्माभिः asammûdhair bhavitavyam yushmâbhiḥ, you should be careful.

Indeclinable Participle (Gerund).

240. This participle, formed with त्वा tvâ, या ya, or त्य tya (see (187-8), expresses that an action is completed before another begins . तं प्रणम्य स गतः tam pra-namya sa gataḥ, having bowed down to him, he departed.

a. It may frequently be translated by 'in' or 'by' with the verbal noun . मां निर्धनं हत्वा किं लभेध्वम् mām nirdhanam hatvâ kim labhedhvam, what would you gain by killing me who am destitute of wealth ?

b. Some indeclinable participles are equivalent in meaning to prepositions . अधिकृत्य adhikṛtya, about ; आदाय âdâya, with ; उद्दिश्य uddîśya, towards ; नीत्वा nîtvâ, with ; मुक्त्वा muktvâ, except.

Infinitive.

241. The infinitive is chiefly employed to express a **purpose** (like the dat.), but is also used as the **object** of a few verbs It

is **never** used as the **subject** of a sentence, abstract nouns supplying its place in this case.

a. Infinitive of **purpose**: हिरण्यकश्चित्रग्रीवस्य पाशांश्छेत्तुं बहिरागच्छत् *hiranyakas kṣitragrīvasya pāsāms kṣettum bahir āgakkhat*, Hiranyaka came out to cut the bonds of Kṣitragrīva; अवसरोऽयमात्मानं प्रकाशयितुम् *avasaro = yam ātmānam prakāśayitum*, this is the time to show yourself.

b. As the **object of verbs** meaning to be able, to be fit, to know, to presume, to bear, to be pleased, to desire, to strive, to begin: गंतुमिच्छामि *gantum ikkhāmi*, I wish to go; कथयितुं शक्नोति *kathayitum saknoti*, he is able to tell.

242. a. **Adjectives** meaning **fitness** or **ability**, and **nouns** meaning **desire**, may also take an infin.: श्रोतुमिच्छा *srotum ikkhā*, a desire to hear: लिखितमपि ललाटे प्रोज्झितुं कः समर्थः *likhitam api lalāte pīa ugghitum kaḥ samarthah*, who is able to avoid what is stamped on his forehead (by fate)?

b. The 2nd and 3rd sing. ind. of अर्ह् *arh*, to deserve, are used imperatively = please, be pleased. भवान् मां श्रोतुमर्हति *bhavān mām srotum arhati*, will your Honour please to hear me?

c. The infin., after dropping the final म् *m*, is sometimes compounded with काम *kāma* or मनः *manah* in the sense of having a wish or a mind to do what the verb indicates: द्रष्टुकामः *drashtukāmah*, desirous of seeing.

243. There being **no passive** form of the **infinitive** in Sanskrit, the verbs which govern the infin are put in the passive in order to give it a passive sense.

Ex. कर्तुं न युज्यते *kartum na yugyate*, it is not fit to be done; न शक्यास्ते (दोषाः) समाधातुम् *na sakyās te (doshâḥ) samādhātum*, those (mischiefs) cannot be repaired; तेन मंडपः कारयितुमारब्धः *tena mandapaḥ kārayitum ārabdhah*, a hut was begun to be erected by him.

THE TENSES.

Present.

244. The use of this tense is much the same as in English. But the following differences should be noted:—

1. a. In narration the **historical** present is more commonly used than in English: **हिरण्यको भोजनं कृत्वा बिले स्वपिति** *hiranyako bhoganam kritvâ bile svapiti*, Hiranyaka, having taken his food, used to sleep in his hole; **दमनको पृच्छति कथमेतत्** *damanako prikkhati katham etat*, Damanaka asked, 'How was it?'

b. The present is sometimes used to express the **immediate past**: **अयमागच्छामि** *ayam âgakkhâmi*, I have just come.

Note—The particle **स्म** *sma* changes the present to a past tense: **प्रतिवसति स्म** *prativasati sma*, he dwelt.

2. The present is used for the **future**:—

a. With interrogatives and with **पुरा** *purâ*, soon, or **यावत्** *yâvat*, at once, used adverbially: **तद्यावच्छुभं प्रेषयामि** *tad yâvak kha-trughnam preshayâmi*, therefore I will just send Satrughna; **किं करोमि** *kim karomi*, what shall I do?

b. Immediate future: **तर्हि मुक्त्वा धनुर्गच्छामि** *tarhi muktvâ dhanur gakkhâmi*, then leaving the bow, I am off.

c. With an exhortative sense: **तर्हि गृहमेव प्रविशामः** *tarhi grîham eva pravisâmah*, then we will enter (=let us enter) the house

Imperfect, Perfect, and Aorist.

245. These three tenses are generally found used promiscuously of past time, but their exact senses are as follow:—

a. The **imperfect** denotes a definite past, and does not refer to an action done during the current day except in questions: **अगच्छत् किं स ग्रामम्** *agakkhat kim sa grâmam*, has he gone to the village? The imperfect does not express continuous action.

b. The **perfect** is generally used in narrating events of the remote past : it never refers to events of the current day.

c. The **aurist** refers to past time generally, without reference to any particular time, and to actions of the current day. It is not a narrative tense, but is appropriate in dialogues. It is thus equivalent to the English perfect present¹. It also expresses continuous action (like the imperfect in Latin). अदात् adât, he was giving, अददात् adadât, he gave

Note—This tense acquires an imperative sense after the prohibitive particles ना mâ and मास्मा mâsma, when it loses the augment. मा भैषीः mâ bhaishîh, do not fear (cp. 139).

Simple and Periphrastic Future.

246. The **simple** future is used of **any** future action ; while the **periphrastic**, which is much less frequently employed, refers to **definite** or **remote** future time, but not to actions to take place in the course of the current day

Imperative.

247. Special uses of the imperative are the following.—

a. With interrogatives it has the force of 'should.' किमधुना करवाम kim adhunâ karavâma, what should we do now?

b. The 1st and 3rd pers. are translated by 'let' अहं गच्छानि aham gakkhâni, let me go.

c. The 2nd and 3rd pers. are sometimes used in an optative sense. पर्जन्यः कालवर्षी भवतु parganyah kâla-varshî bhavatu, may rain pour down in season !

d. The 3rd sing pass. is commonly used as a polite imperative instead of the 2nd pers act. : आस्यताम् âsyatâm, please sit down.

Optative (Potential).

248. The Sanskrit optative is used in much the same senses as the Greek optative. It is commonly used to soften a statement,

¹ See Prof. Bhandarkar's Second Book of Sanskrit, Preface

question, or command : को नाम संभावयेत् ko nâma sambhâvayet, who would think ? त्वमेवं कुर्याः tvam evam kuryâh, do thou act in this manner. It often thus expresses mere futurity इयं कन्या नात्र तिष्ठेत् iyam kanyâ na atra tishthet, this girl will not stay here.

a. It very frequently expresses 'fitness' in precepts : आपदर्थं धनं रक्षेत् âpad-artham dhanam rakshet, one should save wealth against calamity.

b. It is used in conditional sentences with यदि yâdi and चेत् kêt, in both protasis and apodosis . यदि न स्यान्नरपतिर्विप्रवेतेह नौरिव प्रजा yâdi na syân nara-patir viplaveta jha naur iva pragâ, if there were not a king, the subjects would drift away like a boat.

Benedictive (Aorist Optative).

249 This rare mood is used to express blessings or, in the first person, the speaker's wish . वीरप्रसवा भूयाः vîra-prasavâ bhûyâh, mayst thou give birth to a warrior ! कृतार्था भूयासम् kritârthâ bhû-yâsam, may I become successful !

Conditional.

250. The conditional, as its form (an indicative past of the future) well indicates, is properly used to express a past condition, the falsity of which is implied, and is equivalent to the pluperfect (conditional) subjunctive in Latin or English, or the aorist indicative, used conditionally, in Greek . It is employed in both protasis and apodosis . सुवृष्टिश्चेदभविष्यद्दुर्भिक्षं नाभविष्यत् suvrishṭis ket abhavishyad durbhiksham na abhavishyat, if there had been plentiful rain, there would have been no famine. The potential is employed to express the imperfect conditional.

APPENDIX I.

LIST OF VERBS.

The order of the parts of the verb, when all are given, is Pres , Impf., Impv., Opt.; Perf., Aor., Fut.; Pass. pres., aor., part.; Ger , Inf., Caus., aor., Desid., Intens.

The Roman numerals signify the conjugational class of the verb . P indicates that the verb is conjugated in the Parasmai, A. that it is conjugated in the Âtmanepada.

अञ्च *añk*, to go, to bend, to worship, I, P. अञ्चति ॥ अच्यते he is moved । अञ्चित worshipped । अङ्ग bent । अञ्चयति ॥

अञ्ज् *añg*, to anoint, VII, P. अञ्जति । अञ्जत् । अञ्जतु । अञ्ज्यात् ॥ अञ्ज । अञ्जीत् । अञ्ज्यते । अञ्ज । अञ्ज्वा or अञ्ज्वा, °अञ्ज्य । अञ्जयति ॥

अद् *ad*. to eat, II, P. अद्मि, अत्सि; अदंति । आदम्, आदः, आदत् , आदन् । अदानि, अद्मि, अद्म; अदंतु । अद्यात् ॥ अत्स्यति । अद्यते । जग्ध (अन्न n. food) । जग्ध्वा, °जग्ध्य । अद्मम् । आदयति । जिघत्सति ॥

अन् *an*, to breathe, II, P. अनिति । आनम्, आनीः or आनः, आनीत् or आनत् । अनानि, अनिहि । अन्यात् ॥ आन । आनिषत् । अनिष्यति । अनित । अनितुम् । आनयति ॥

अश् *as*, to attain, V, A. अश्नते । आशुवि, आशुयाः, आशुत । अश्नवै, अशुध्व, अशुताम् । अशुवीत् ॥ आनशे, आनशिषे or आनशे । आशि, आशः, आष्ट । अष्ट ॥

अश् *as*, to eat, IX, P. अश्नाति । अश्नात् । अश्नानि, अशान, अश्नातु । अश्नीयात् ॥ आश । आशीत् । अशिष्यति । अश्यते । अशित । अशित्वा, °अश्य । अशितुम् । आशयति । अशिशिषति ॥

अस् as, to be, II, P. The perf. is both P and A. The pres. A. is used to form the A. terminations of the periph. fut. अस्मि, असि, अस्ति; स्वः, स्थः, स्तः; स्मः, स्थ, संति । आसम्, आसीः, आसीत्; आस्व, आस्तम्, आस्ताम्; आस्म, आस्त, आसन् । असानि, एधि, अस्तु; असाव, स्तम्, स्ताम्; असाम, स्त, संतु । स्याम्, स्याः, स्यात्; स्याव, स्यातम्, स्याताम्; स्याम, स्यात, स्युः ॥ आस, आसिष्य, आस; आसिव, आसयुः, आसतुः; आसिम, आस, आसुः । A. आसे, आसिषे, आसे; आसिवहे, आसाये, आसाते; आसिमहे, आसिध्वे, आसिरे ॥

अस् as, to throw, IV, P. अस्यति ॥ आस, आसिष्य, etc., like अस् to be । आस्यत् । असिष्यति । अस्यते । आसि । अस्त । आसयति ॥

आप् âp, to obtain, V, P. आप्नोति । आप्नोत् । आप्नवानि, आप्नुहि, आप्नोतु । आप्नुयात् ॥ आप । आपत् । आप्स्यति; आप्ना । आप्यते । आप्न । आप्त्वा, °आप्य । आप्नुम् । आपयति । ईप्सति ॥

आस् âs, to sit, II, A. आस्ते । आस्त । आस्ताम् । आसीत ॥ आसांचक्रे । आसिष्ट । आसिष्यते । आस्यते । आसित । आसीन irreg. pres. part. A. । आसितुम् ॥

इ i, to go, II, P. एमि, एषि, एति; इवः; यंति । आयम्, ऐः, ऐत्; ऐव; आयन् । अयानि, इहि, एतु; अयाव; यंतु । इयात् ॥ इयाय, इयेय, इयाय; ईयिव; ईयुः । एष्यति; एता । ईयते । इत । इत्वा, °इत्य । एतुम् ॥

अधी adhi j, to read, II, A. अधीते । अध्यैत; 3. du. अध्यैयाताम्; 3. pl. अध्यैयत । अध्यै, अधीष्व, अधीताम्; अध्ययावहै, अधीयायाम्, अधीयाताम्; अध्ययामहै, अधीध्वम्, अधीयताम् । अधीयीत ॥ अधि-जगे । अध्यैष्ट; 3. du. अध्यैषाताम्; 3. pl. अध्यैषत । अध्येष्यते; अध्येता । अधीयते । अधीत । अध्यापयति ॥

इध् idh or इंध् indh, to kindle, VII, A. इंद्रे । ऐंद्र । इनधै, इंत्स्व, इंद्राम् । इंधीत ॥ ईधे or इंधांचक्रे । ऐंधिष्ट । इंधिष्यते । इध्यते । इद्र । इंधयति ॥

इष् ish, to wish, VI, P. इच्छति । ऐच्छत् ॥ इयेष, इयेषिष्य, इयेष; ईषिव; ईषुः । ऐषीत् । ऐषिष्यति । इष्यते । इष्ट । एष्टुम् । एषयति ॥

ईक्ष् iksh, to see, I, A ईक्षते । ऐक्षत ॥ ईक्षांचक्रे । ऐक्षिष्ट । ईक्षिष्यते ।
ईक्ष्यते । ऐक्षि । ईक्षित । ईक्षितुम् । ईक्षयति ॥

उष् ush, to burn I, P. ओषति । औषत् ॥ उवोष, उवोषिष्य, उवोष;
जषिव, etc. । औषीत् । उष्यते । उष्ट ॥

चृ ri, to go, I, P चृच्छति । आर्क्षत् ॥ आर, आरिष्य, आर; आरिव,
etc. । आरत्; आरन् । अरिष्यति । चृत । चृत्वा, °कृत्य । अर्पयति ॥

चृ ri, to go, III, P. इयति; इयतः; इयति । ऐयः or ऐयरत्; 3. du.
ऐयताम्; 3. pl. ऐयरुः । इयराणि, इयृहि, इयतुं; इयराव; इयतु ॥

चृज् rig, to go, to gain, etc., I, A अर्जते । आर्जत ॥ आनृजे ।
अर्जयति ॥

एध् edh, to grow, I, A. एधते । ऐधत । एधताम् । एधेत ॥ एधामास ।
एधित । एधितुम् । एधयति, °ते । एदिधिषते ॥

कम् kam, to love, I, A. कामयते ॥ कामयांचक्रे or चक्रे । अचीकमत ।
कमिष्यते or कामयिष्यते । कांत । कामयते ॥

काश् kâs, to shine, I, A. काशते ॥ चकाशे । काशयति ॥

कृ krz, to do, VIII, P. A. करोमि, करोषि, करोति; कुर्वे; कुरुषः,
कुरुतः; कुर्मः, कुरुष्य, कुर्वेति । अकरवम्, अकरोः, अकरोत्; अकुर्वे;
अकुर्वन् । करवाणि, कुरु, करोतु; करवाव; कुर्वेत् ॥ चकार (â), चकर्ष्य,
चकार; अकृव; चक्रुः । अकार्षम्, अकार्षीः, अकार्षीत्; अकार्ष्व, अकार्षम्,
अकार्षाम्; अकार्षी, अकार्षी, अकार्षुः । करिष्यति; कर्ता ॥ A. कुर्वे,
कुरुषे, कुरुते; कुर्वहे; कुर्वते । अकुर्वि, अकुरुषाः, अकुरुत; अकुर्वहि;
अकुर्वत । करवै, कुरुष्व, कुरुताम्; करवामहै; कुर्वताम् ॥ चक्रे, चकृषे,
चक्रे; चकृवहे; चक्रिरे । अकृषि, अकृषाः, अकृत; अकृष्वहि; अकृषत ।
करिष्यते । क्रियते । अकारि । कृत । कृत्वा, °कृत्य । कर्तुम् । कारयति ।
अचीकरत् । चिकीर्षति ॥

कृत् krit, to cut, VI, P. कृतति ॥ चकर्त । अकर्तीत् । कर्तिष्यति or
कर्त्स्यति । कृत्यते । कृत् । कर्तयति । अचीकृतत् । चिकर्तिषति ॥

कृष् krish, to drag along, to furrow, I or VI, P. कर्षति or कृषति ।

चकर्षे, चकर्षिष्य, चकर्षे; चकृषिव । अकृषत् । ऋष्यति । कृष्यते । कृष्ट । कृष्टा, °कृष्य । ऋष्टुम् । कर्षयति । अचीकृषत् ॥

कृ *krî*, to scatter, VI, P. किरति ॥ चकार; चकरतुः; चकरुः । किरिष्यति । कीर्यते । कीर्ये । °कीर्य ॥

कृत् *krît*, to praise, X, P कीर्तयति ॥ अचीकृतत् or अचिकीर्तत् ॥

कूप *kûp*, to be able, I, A. कल्पते ॥ चकूपे । कल्पिष्यते । क्लृप्त । कल्पयति । अचीकूपत् ॥

क्रम *kram*, to stride, I, P. A. क्रामति, क्रमते ॥ चक्राम, चक्रमे । अक्रमीत् । क्रमिष्यति, °ते । क्रम्यते । क्रांत । क्रांत्वा, °क्रम्य । क्रमयति or क्रामयति । चिक्रमिषति । चंक्रम्यते ॥

क्री *krî*, to buy, IX, P. A क्रीणाति, क्रीणीते ॥ चिक्राय । क्रेष्यति, °ते । क्रीयते । क्रीत । क्रीत्वा, °क्रीय । क्रेतुम् । चिक्रीषते ॥

क्षण *kshan*, to kill, VIII, P. A क्षणोति, क्षणुते ॥ क्षत ॥

क्षि *kshî*, to destroy, V, P. क्षिणोति ॥ क्षीयते । क्षित । क्षययति or क्षपयति ॥

क्षिप् *kship*, to throw, VI, P. A. क्षिपति, °ते । क्षिपाणि, क्षिपे ॥ चिक्षेप, चिक्षिपे । क्षेप्स्यति, °ते । क्षिप्यते । क्षिप्त । क्षिप्त्वा, °क्षिप्य । क्षेप्नुम् । क्षेपयति । चिक्षिप्सति ॥

क्षुब् *kshubh*, to quake, IV, P. A. क्षुभ्यति, °ते ॥ चुक्षोभ, चुक्षुभे । क्षुब्ध or क्षुभित । क्षोभयति, °ते ॥

खन् *khan*, to dig, I, P. A. खनति, °ते ॥ चखान; चखुः । खनिष्यति । खन्यते or खायते । खात । खात्वा or खनित्वा, °खाय । खनितुम् । खानयति ॥

खाद् *khâd*, to eat, I, P. खादति ॥ चखाद् । खादिष्यते । खाद्यते । खादित । खादयति । चिखादिषति ॥

ख्या *khyâ*, to tell, II, P. ख्याति । ख्याहि, ख्यातु ॥ चख्यौ; चख्युः । अख्यात् । ख्यास्यति । ख्यायते । ख्यात । °ख्याय । ख्यातुम् । ख्यापयति, °ते । चिख्यासति ॥

गद् gad, to speak, I, P. गदति ॥ जगाद् । गदिष्यति । गद्यते । गदित् । गदितुम् । गादयति । जिगदिषति । जागद्यते ॥

गम् gam, to go, I, P गच्छति ॥ जगाम, जगंथ; जग्मुः । अग-
मत् । गमिष्यति; गंता । गम्यते । गत; P. जग्मिवान् or जगन्वान् ।
गत्वा, °गम्य or °गत्य । गंतुम् । गमयति । जिगमिषति । जंगंति or
जंगम्यते ॥

गाह् gâh, to plunge, I, A. गाहते ॥ जगाहे । गाहिष्यते । गास्यते ।
गाढ or गाहित् । °गाह्य । गाहयति ॥

गुह् guh, to hide, I, P. A गूहति, °ते ॥ जुगूह, जुगूहिष्य or जुगोढ;
जुगुहिव; जुगुहे, जघुक्षे or जुगुहिषे । अघुक्षत् । गुह्यते । गूढ । °गुह्य ।
गूहितुम् । गूहयति ॥

गै gai, to sing, I, P. A. गायति, °ते ॥ जगौ, जगे । अगासीत् ।
गास्यति । गीयते । गीत । गीत्वा, °गाय । गातुम् । गापयति ॥

ग्रथ् grath or ग्रंथ् granth, to tie, IX, P. ग्रथ्नाति ॥ ग्रथ्यते । ग्रथित ।
°ग्रथ्य । ग्रथयति or ग्रंथयति ॥

ग्रह् grah, to take, IX, P. A. गृह्णाति, गृह्णीते । गृहाण, गृह्णातु ॥
जग्राह, जगृहे । अग्रहीत्, अग्रहीष्ट । ग्रहीष्यति, °ते; ग्रहीता ।
गृह्यते । गृहीत । गृहीत्वा, °गृह्य । ग्रहीतुम् । ग्राहयति, °ते । जि-
घृक्षति, °ते ॥

ग्लै glai, to droop, I, P. ग्लायति ॥ ग्लान । ग्लापयति or ग्लपयति ॥

घुष् ghush, to sound, I, P. A. घोषति, °ते ॥ घुष्यते । घुष्ट । °घुष्य ।
घोषयति ॥

घ्रा ghrâ, to smell, I, P. जिघ्रति ॥ जघ्नौ । घ्रायते । घ्रात । घ्रापयति ॥

चक्ष् kaksh, to speak, II, A. चक्षे, चक्षे, चष्टे; चक्ष्महे, चङ्क्षे, चक्षते ॥
चचक्षे । चक्ष्यते । °चक्ष्य । चष्टुम् । चक्षयति ॥

चर् kar, to move, I, P. चरति ॥ चचार, चचर्थ; चेरुः । चरिष्यति ।
चर्यते । चरित । चरित्वा, °चर्य । चरितुम् । चारयति । अचीचरत् ॥

चल् *kal*, to move, I, P. चलति ॥ चचाल ; चेलुः । चलिष्यति ।
चलित । चलितुम् । चलयति _{or} चालयति । चिचलिषति ॥

चि *li*, to collect, V, P. A. चिनोति, चिनुते ॥ चिकाय, चिक्ये ।
अचैषीत् । चेप्यति, °ते ; चेता । चीयते । चित । चित्वा, °चित्य । चेतुम् ।
चाययते । चिक्रीषते _{or} चिचीषति ॥

चिन्त् *kint*, to think, X, P. चिन्तयति ॥ चिन्तयामास । चिन्तयते ।
चिन्तित । चिन्तयित्वा, °चिन्त्य ॥

चुर *ku*, to steal, X, P. चोरयति ॥ चोरयांचकार । अचूचुरत् ।
चोर्यते । चोरित ॥

छिद् *khid*, to cut, VII, P. A. छिनत्ति ; छिदंति ॥ चिच्छेद, चिच्छिदे ।
अच्छिदत् _{or} अछैत्सीत् । छेत्स्यति, °ते । छिद्यते । छिन्न । छित्वा, °छिद्य ।
छेतुम् । छेदयति ॥

जन् *gan*, to beget, I, P जनति ; to be born IV, A. जायते ॥ जजान,
जज्ञे । अजनिष्ट । जनिष्यते ; जनिता । जात । जनयति, °ते । जिजनिषते ॥

जागृ *gâgrî*, to awake, II, P. (properly an intensive of गृ *grî*)
जागर्ति ; जागृतः ; जाग्रति । अजागरम्, अजागः, अजागः ; अजागृताम् ;
अजागरुः । जागराणि, जागृहि, जागर्तु ॥ जजागार _{or} जागरांचकार ।
जागरिष्यति । जागरित । जागरयति ॥

जि *gi*, to conquer, I, P. (A. with परा and वि) जयति ॥ जिगाय ;
जिग्यिव ; जिग्युः । अजैषीत् । जेष्यति । जीयते । जित । जित्वा, °जित्य ।
जेतुम् । जापयति । जिगीषति ॥

जीव् *gîv*, to live, I, P. जीवति ॥ जिजीव ; जिजीवुः । अजीवीत् ।
जीविष्यति । जीव्यते । जीवित । जीवित्वा, °जीव्य । जीवितुम् । जीव-
यति । जिजीविषति ॥

जृ *grî*, to grow old, IV, P. जौर्यति ॥ जजार । जौर्यते । जीर्ण ।
जरयति ॥

ज्ञा *gnâ*, to know, IX, P. A. जानाति, जानीते ॥ जज्ञौ, जज्ञे । अज्ञासीत् ।

ज्ञास्यति ; ज्ञाता । ज्ञायते । अज्ञायि । ज्ञात । ज्ञात्वा, °ज्ञाय । ज्ञातुम् ।
ज्ञापयति, °ते or ज्ञपयति, °ते । जिज्ञासते ॥

ज्या *gyâ*, to grow weak, IX, P. जिनाति ॥ जिज्यौ ; जिज्यिव ;
जिज्युः । अज्यासीत् । ज्यास्यति । जिज्यासति ॥

तन् *tan*, to stretch, VIII, P. A. तनोति, तनुते ॥ ततान, तेने ।
अतानीत् । तन्यते or तायते । तत । तत्वा, °तप्य or °ताय । तानयति ॥

तप् *tap*, to burn, I, P. A. तपति, °ते or IV तप्यति, °ते ॥ तताप,
तेपे । अताप्सीत् । तप्स्यति । तप्यते । तप्त । तप्त्वा, °तप्य । तप्नुम् । ताप-
यति ॥

तुद् *tud*, to strike, VI, P. A. तुदति, °ते ॥ तुतोद । तुद्यते । तुन्न । तोदयति ॥

तृप् *trip*, to be pleased, IV, P. तृप्सति ॥ ततर्प ; ततृप्षिव । अतृ-
पत् । तृप्त । तर्पयति । अतीतृपत् । तितृप्सति ॥

तृह् *trih*, to kill, VII, P. तृषेढि ; तृहंति । तृषेढु ॥ ततर्ह । तृह्यते । तृढ ॥

तृ *trî*, to cross, I, P. or VI, A. तरति or तिरते ॥ ततार ; तेरुः ।
अतार्षीत् or अतारीत् । तरिष्यति, °ते । तीर्यते । तीर्ण । तीर्त्वा, °तीर्य ।
तर्तुम्, तरितुम्, तरीतुम् । तारयति, °ते । तितीर्यति ॥

त्यज् *tyag*, to abandon, I, P. A. त्यजति, °ते ॥ तत्याज, तत्यजे ।
अत्याक्षीत् । त्यस्यति, °ते or त्यजिष्यति, °ते । त्यज्यते । त्यक्त । त्यक्त्वा,
°त्यज्य । त्याजयति । तित्यक्षति ॥

त्रस् *tras*, to tremble, I, P. or IV, P. A. त्रसति or त्रस्यति, °ते ॥
तत्रास ; तत्रसुः or त्रेसुः । अत्रासीत् । त्रस्त । त्रासयति ॥

त्वर *tvar*, to hasten, I, A. त्वरते ॥ तत्वरे । त्वरित । त्वरयति ॥

दंश् *dams*, to bite, I, P. दशति ॥ ददंश् । दशिष्यति । दश्यते । दष्ट ।
दंष्ट्रा, °दश्य । दंशयति ॥

दम् *dam*, to tame, IV, P. दाम्यति ॥ दांत । दमयति ॥

दह् *dah*, to burn, I, P. दहति ॥ देहिष्य or ददग्ध, ददाह । अधाक्षीत् ।
धक्ष्यति । दक्ष्यते । दग्ध । दग्ध्वा, °दह्य । दग्धुम् । दाहयति । दिधक्षति ॥

दा *dâ*, to give, III, P. A. ददाति, दत्ते ॥ ददौ, ददे । अदात् ; अदित,

3. pl. अदिषत । दास्यति, °ते; दाता । दीयते । दत्त (often °त्त after prefixes: आत्त â-tta) । दत्त्वा, °दाय । दापयति । दित्सति ॥

दिच् div, to play, IV, P. दीव्यति ॥ दिदेव । अदेवीत् । देविष्यति । द्यूत । देवितुम् । देवयति ॥

दिश् dis, to point, VI, P. A. दिशति, °ते ॥ दिदेश, दिदिशे । अदि-
क्षत् । देख्यति, °ते । दिश्यते । दिष्ट । °दिश्य । देष्टुम् । देशयति । दि-
दिक्षति ॥

दिह् dih, to anoint, II, P. A. देह्नि, धेह्वि, देग्धि; दिहः, दिग्धः,
दिग्धः; दिहः, दिग्ध, दिहंति । दिहे, धिह्वे, दिग्धे; दिहहे, दिहाथे,
दिहाते; दिह्वहे, धिग्ध्वे, दिह्वहे । अदेहम्, अधेक्, अधेक्; अदिह्,
अदिग्धम्, अदिग्धाम्; अदिह्व, अदिग्ध, अदिहन् । अदिहि, अदिग्धाः,
अदिग्ध; अदिह्वहि, अदिहायाम्, अदिहाताम्; अदिह्वहि, अधिग्ध्वम्,
अदिहत । देहानि, दिग्धि, देग्धु; देहाव, दिग्धम्, दिग्धाम्; देहाम,
दिग्ध, दिहंत् । देहै, धिह्व, दिग्धाम्; देहावहै, दिहायाम्, दिहाताम्;
देहामहै, धिग्ध्वम्, दिहताम् । दिह्यात्, दिहीत ॥ (दिदेह), दिदिहे ।
दिसते । दिग्ध । °दिह्व । देहयति ॥

दुह् duh, to milk, II, P. A. (like दिह्) दोग्धि । अधोक् । दोग्धु ।
दुह्यात् ॥ दुदोह, दुदुहे । अधुक्षत्, अधुक्षत । धोष्यते । दुह्यते । दुग्ध ।
दुग्ध्वा । दोग्धुम् । दोहयति । अदूदुहत् । दुधुक्षति ॥

दृश् dris, to see, I, P. पश्यति ॥ ददर्श; ददृशुः । अद्राक्षीत् or अदर्शत् ।
द्रक्ष्यति; द्रष्टा । दृश्यते । अदर्शि । दृष्ट । दृष्ट्वा, °दृश्य । द्रष्टुम् । दर्श-
यति । अदीदृशत् । दिदृक्षते ॥

द्युत् dyut, to shine, I, A. द्योतते ॥ दिद्युते । अद्युतत् । द्योतिष्यते ।
द्योतयति । अदिद्युतत् ॥

दृ dru, to run, I, P. द्रवति ॥ दृद्राव, दृद्रोथ; दृद्रुव । अदृद्रुवत् ।
द्रोष्यति । द्रुत । द्रुत्वा, °द्रुत्य । द्रोतुम् । द्रावयति । (अदृद्रवत् or अदि-
द्रवत्) ॥

दुह् druh, to hunt, IV, P. दुहति ॥ दुद्रोह, दुद्रोहिष or दुद्रोग्ध or दुद्रोढ ; दुद्रुहिष । अदुहत् । धोह्यति । दुग्ध । दुधुक्षति ॥

द्विष् dvish, to hate, II, P. A. द्वेष्टि ॥ दिद्वेष । अद्विषत् । द्विष्ट । द्वेष्टुम् । द्वेषयति ॥

धा dhâ, to place, III, P. A. दधाति ; धत्तः ; दधति । धत्ते ; दधाते ; दधते । अदधात् ; अधत्ताम् ; अदधुः । अधत्त ; अदधाताम् ; अदधत । दधानि, धेहि, दधातु ; धत्ताम् ; दधतु । दधै, धत्स्व, धत्ताम् ; दधाताम् ; दधताम् । दध्यात्, दधीत ॥ दधौ, दधे । अध्यात्, अधित ॥ धास्यति, ँते ; धाता । धीयते । अधायि । हित । ०धाय । धातुम् । धापयति । धित्सति ॥

धाव् dhâv, to run, to wash, I, P. A. धावति, ँते ॥ दधाव । अधावीत्, अधाविष्ट । धाव्यते । धावित running ; धौत washed । धावयति ॥

धू dhû, to shake, V or IX, P. A. धुनोति, धुनुते or धुनाति, धुनीते ॥ दुधाव, दुधुवे । धविष्यति । धूयते । धूत । धूनयति । दोधूयते ॥

धृ dhri, to bear, I, P. A. (no present) दधार, दध्ने । धरिष्यति, ँते । ध्रियते । धृत । धृत्वा । धर्तुम् । धारयति, ँते । अदीधरत् ॥

ध्मा dhmâ, to blow, I, P. धमति ॥ दध्मौ । अध्मासीत् । धम्यते or ध्मायते । ध्मात । ०ध्माय । ध्मापयति ॥

नद् nad, to hum, I, P. नदति ॥ ननाद, नेदिष ; नेदुः । नदित । नदयति or नादयति ॥

नम् nam, to bend, I, P. नमति ॥ ननाम ; नेमुः । अनंसीत् । नंस्यति । नम्यते । नत् । नत्वा, ०नम्य । नमितुम् or नंतुम् । नमयति or नामयति । अनीनमत् । निनंसति ॥

नश् nas, to perish, IV, P. नश्यति ॥ ननाश ; नेशुः । अनशत् or अनेशत् । नशिष्यति or नंक्ष्यति । नष्ट । नाशयति । अनीनशत् ॥

नह् nah, to bind, IV, P. A. नहति, ँते ॥ नह्यते । नद्ध । ०नह्य । नाहयति ॥

नृत् *nrit*, to dance, IV, P. नृत्यति ॥ ननर्त्त ; ननृतुः । नर्त्तिष्यति । नृत्यते । नृत्त । नर्त्तयति । निनर्त्तिषति । नरीनर्त्ति or नरीनृत्यते ॥

पक् *pak*, to cook, I, P. A. पचति, °ते ॥ पपाच, पेचे । पक्ष्यति ; पक्ता । पच्यते । पक्क । पक्ता । पाचयति । पापच्यते ॥

पत् *pat*, to fall, I, P. पतति ॥ पपात ; पेतुः । अपपत् । पतिष्यति । पत्यते । पतित । पतितुम् । पतित्वा, °पत्य । पातयति । पिपतिषति or पित्सति ॥

पद् *pad*, to go, IV, A. पद्यते ॥ पेदे । अपादि (aor. *Ātm.*) । पत्स्यते । पन्न । °पद्य । पद्गुम् । पादयति । अपीपदत् । पित्सते । पनीपद्यते ॥

पा *pâ*, to drink, I, P. पिबति ॥ पपौ, पपिथ or पपाथ ; पपुः । अपात् । पास्यति । पीत । पीत्वा, °पाय । पातुम् । पीयते । अपायि । पाययति । पिपासति । पेपीयते ॥

पा *pâ*, to protect, II, P. पाति ॥ अपासीत् । पातुम् ॥

पुष् *push*, to thrive, IV or IX, P. पुष्यति or पुष्णाति ॥ पुपोप । पुष्यते । पुष्ट । पोषयति ॥

पू *pû*, to purify, IX, P. A. (or I, A. पवते) पुनाति, पुनीते ॥ पुपाव, पुपुवे । अपावीत्, अपविष्ट । पूयते । पूत । पूत्वा, °पूय । पावयति ॥

पृ *pri* (पूर *pûi*), to fill, to guard, III, P. पिपर्त्ति ; पिप्रति ॥ (पपार), पुपूरे । पूर्यते । पूर्त्त or पूर्ण । °पूर्य । पूरयति ॥

प्रश् *prakh*, to ask, VI, P. पृच्छति ॥ पप्रच्छ, पप्रच्छिथ or पप्रष्ट ; पप्रच्छुः । अप्राक्षीत्, अप्रष्ट । प्रक्ष्यति । पृच्छते । पृष्ट । पृष्टा, °पृच्छ । प्रष्टुम् । पिपृच्छिषति ॥

प्री *pri*, to please, IX, P. A. प्रीणाति, प्रीणीते ॥ (पिप्राय), पिप्रिये । अप्रैषीत् । प्रीयते । प्रीत । प्रीणयति ॥

फल् *phal*, to burst, I, P. फलति ॥ पफाल । फलित or फुल्ल । फालयति ॥

बन्ध् *bandh*, to bind, IX, P. बध्नाति ॥ बबन्ध, बबन्धिथ or बबन्ध or बबन्ध । भन्त्यति । बध्यते । बद्ध । बद्धा, °बध्य । बन्धुम् । बन्धयति ॥

बुध् budh, to perceive, I, P. A. or IV, A. बोधति, ०ते or बुध्यते ॥
बुबुधे । अबुद्ध । भोत्स्यते । बुध्यते । बुद्ध । बुद्धा, ०बुध्य । बोद्धुम् । बोध-
यति । अबूबुधत् । बुभुत्सते ॥

ब्रू brû, to speak, II, P. A. ब्रवीमि, ब्रवीषि, ब्रवीति; ब्रूवः, ब्रूयः,
ब्रूतः; ब्रूमः, ब्रूय, ब्रुवंति । ब्रूते; ब्रुवते । अब्रवम्, अब्रवीः, अब्रवीत्;
अब्रूताम्; अब्रुवन् । ब्रवाणि, ब्रूहि, ब्रवीतु; ब्रवाव, ब्रूतम्, ब्रूताम्;
ब्रवाम, ब्रूत, ब्रुवंतु । ब्रूयात् ॥ वच् vak is used instead of ब्रू brû
in the general forms. The perfect आह âha may be used for its
present (153, 3).

भक्ष् bhaksh, to eat, devour, I, P. भक्षति ॥ भक्ष्यते । अभक्षि ।
भक्षित । भक्षितुम् । भक्षयति । अबभक्षत् ॥

भज् bhag, to divide, to enjoy, I, P. A. भजति, ०ते ॥ बभाज,
वभक्य; भेजुः; भेजे । अभाक्षीत्, अभक्त । भजिष्यति, ०ते । भज्यते । भक्त ।
भक्ता, ०भज्य । भक्तुम् । भाजयति, ०ते । भिक्षति ॥

भञ्ज् bhañg, to break, VII, P. भनक्ति । अभनक् । भनक्तु । भंज्यात् ॥
वभंज । अभंक्षीत् । भंक्ष्यति; भंक्ता । भज्यते । अभाजि । भग्न । भंक्ता, ०भज्य ॥

भा bhâ, to shine, to appear, II, P. भाति; भांति । अभात्; अभान्
or अभुः ॥ बभौ । भास्यति । भात ॥

भाष् bhâsh, to speak, I, A. भाषते ॥ बभाषे । अभ्राषिष्ट । भाषिष्यते ।
भाष्यते । भाषित । भाषित्वा, ०भाष्य । भाषितुम् । भाषयति ॥

भिद् bhid. to cleave, to break, VII, P. A. भिनत्ति, भिंत्ते ॥ विभेद,
विभिदे । भेत्स्यति, ०ते । भिद्यते । भिन्न । भित्त्वा, ०भिद्य । भेत्तुम् । भेदयति ॥

भी bhî, to fear. III, P. विभेति; विभ्यति । अविभेत्; अविभयुः ॥
विभाय or विभयांचकार । अभैषीत् । भीयते । भीत । भेतुम् । भाययति
or भीषयते । बेभीयते ॥

भुज् bhug, to enjoy, VII, P. A. भुनक्ति, भुंक्ते ॥ बुभुजे । भोक्ष्यति,
०ते । भुज्यते । भुक्त । भुक्ता । भोक्तुम् । भोजयति, ०ते । बुभुक्षते । बोभुजीति,
बोभुज्यते ॥

भू bhû, to be, become, I, P. A. भवति, °ते ॥ बभूव, बभूवे । अभूत्, अभविष्ट । भविष्यति । भूयते । अभवि । भूत । भूत्वा, °भूय । भवितुम् । भावयति, °ते । बुभूषति, °ते । बोभवीति ॥

भृ bhri, to carry, III, P. A. (also I, P. A. भरति, °ते) विभर्ति, विभृते; विभ्रति, विभ्रते । विभराणि, विभृहि, विभर्तुं ॥ वभार, वभर्च; वभृव; or विभरांचकार । अभर्षीत्, अभृत । भरिष्यति । भ्रियते । भृत । °भृत्य । भर्तुम् । भारयति । बुभूर्षति । वरीभर्ति ॥

भृज् bhragg, to fry, VI, P. भृज्जति ॥ भृज्ज्यते । भृष्ट । भृष्टा । भृज्जयति ॥

भ्रम् bhram, to wander, IV, P. or I, P. A. भ्राम्यति or भ्रमति, °ते ॥ वभ्राम; वभ्रमतुः or भ्रमतुः । भ्रमिष्यति । भ्रांत । भ्रांत्वा, °भ्रम्य or °भ्राम्य । भ्रांतुम् or भ्रमितुम् । भ्रामयति or भ्रमयति । वंभ्रमीति, वंभ्रम्यते ॥

मज्ज् magg, to sink, I, P. मज्जति ॥ ममज्ज । मंक्ष्यति । मग्न । °मज्ज्य । मज्जितुम् । मज्जयति । मिमंक्षति ॥

मद् mad, to rejoice, IV, P. माद्यति ॥ ममाद; मेदतुः । अमादीत् । मद्यते । मत्त । मादयति or मदयति । अमीमदत् ॥

मन् man, to think, IV, A. मन्यते ॥ मेने । अमंस्त । मंस्यते । मन्यते । मत । मत्वा, °मन्य or °मत्य । मंतुम् । मानयते । मीमांसते ॥

मंथ् manth, to shake, I or IX, P. मंथति or मथ्नाति ॥ ममंथ, ममंथिथ । मंथिष्यति । मथ्यते । मथित । °मथ्य । मंथयति ॥

मा mâ, to measure, II, P. or III, A. माति or मीतीति ॥ ममौ or ममे । मीयते । अमायि । मित । मित्वा, °माय । मातुम् । मापयति । मित्सति ॥

मुच् muk, to loosen, VI, P. A. मुंचति, °ते ॥ मुमोच, मुमुचे । अमुचत्, अमुक्त । मोक्ष्यति, °ते । मुच्यते । मुक्त । मुक्त्वा, °मुच्य । मोक्तुम् । मोचयति, °ते । अमूमुचत् । मुमुक्षति or मोक्षते ॥

मुह् muh, to be foolish, IV, P. मुह्यति ॥ मुमोह, मुमोहिथ or मुमोग्ध

or मुमोढ । अमुहत् । मोहिष्यति । मुग्ध or मूढ । मुह्यते । मोहयति ।
अमूमुहत् ॥

मृ *mri*, to die, VI, P. (pres. and aor. A.) म्रियते ॥ ममार, ममर्थे ;
मम्रिव । अमृत । मरिष्यति । म्रियते । मृत । मृत्वा । मर्तुम् । मारयति ।
अमोमरत् । मुमूर्षति । मरोमर्ति ॥

मृज् *mrig*, to cleanse, II, P. मर्ष्टि; मृष्टः; मृजंति । अमार्ष्टि; अमृष्टाम्;
अमृजन् । मार्जानि, मृड्ढि, मार्ष्टु; मृष्टाम्; मृजंतु । मृज्यात् ॥ ममार्ज; ममृजुः ।
अमार्जोत् or अमार्क्षीत् or अमृक्षत् । मार्क्ष्यति । मृज्यते । मृष्ट । मार्जित्वा
or मृष्टा, °मृज्य । मार्जयति । मरोमृज्यते ॥

स्ना *mnâ*, to study, I, P. मनति ॥ अस्नासीत् । स्नायते । स्नात ॥

झै *mlai*, to fade, I, P. ज्ञायति ॥ मज्ञौ । अज्ञासीत् । ज्ञान । ज्ञापयति
or ज्ञपयति ॥

यज् *yag*, to worship, I, P. A. यजति, °ते ॥ इयाज, ईजे । अया-
क्षीत्, अयष्ट । यक्ष्यति; यष्टा । इज्यते । इष्ट । इष्ट्वा । यष्टुम् । याजयति ।
अयीयजत् । यियक्षति ॥

यम् *yam*, to stop, I, P. यच्छति ॥ ययाम, ययंथ or येमिथ; येमुः ।
यंस्यति or यमिष्यति । यम्यते । यत । यत्वा, °यम्य or °यत् । यंतुम् ।
यमयति or यामयति । यियंसति ॥

या *yâ*, to go, II, P. याति ॥ अयात्; अयान् or अयुः । यातु ।
यायात् ॥ ययौ । अयासीत् । यास्यति; याता । यायते । यात । यात्वा,
°याय । यातुम् । यापयति । यियासति ॥

यु *yu*, to join, II, P. यौति; युवंति । अयौत्; अयुवन् । यौतु; युवंतु ।
युयात् । यूयते । युत । युत्वा, °युत्य । युयूषति ॥

युज् *yug*, to join, VII, P. A. युनक्ति, युंक्ते ॥ युयोज, युयुजे । अयुजत्,
अयुक्त । योष्यति, °ते । युज्यते । युक्त । युक्त्वा, °युज्य । योक्तुम् । योज-
यति, °ते । अयूयुजत् । युयुक्षति ॥

रक्ष् *raksh*, to protect, I, P. A. रक्षति, °ते ॥ ररक्ष । अरक्षीत् ।
रक्षिष्यति; रक्षिता । रक्ष्यते । रक्षित । °रक्ष्य । रक्षितुम् । रक्षयति ॥

रंज् rañg, to tinge, IV, P. रज्यति ॥ रज्यते । रक्त । °रज्य । रंजयति ॥

रम् rabh, to grasp (आरम् â-rabh, to begin), I, A. रभते ॥ रेभे । अरब्ध । रप्स्यते । रभ्यते । अरंभि । रब्ध । °रभ्य । रभुम् । रंभयति, °ते । लिप्सते ॥

रम् ram, to sport, I, A. (with वि, आ, परि, उप optionally P.) रमते ॥ रेमे । अरंस्त । रंस्यते । रंनुम् । रत । रत्वा, °रम्य or °रत्य । रम्यते । रमयति । रिरंसते ॥

राज् râg, to shine, I, P. A. राजति, °ते ॥ रराज, रेजे । अराजीत् । राजयति ॥

रु ru, to cry, II, P. रौति ; रुतः ; रुवंति ॥ हराव ; हरुवुः । अरावीत् । रुयते । रुत । रावयति । रोहयते ॥

रुद् rud, to weep, II, P. रोदिति ; रुदंति । अरोदम्, अरोदः or अरोदीः, अरोदत् or अरोदीत् ; अरुदिव ; अरुदन् । रोदानि, रुदिहि, रोदितु ; रोदाव ; रुदंतु । रुद्यात् ॥ रुरोद । अरुदत् । रोदिष्यति । रुद्यते । रुदित । रुदित्वा, °रुद्य । रोदितुम् । रोदयति । रुरुदिषति । रोरुद्यते ॥

रुध् rudh, to shut out, VII, P. A. रुण्डि, रुंढे ॥ हरोध, रुरुधे । अरुधत् or अरौत्सीत् ; अरुड । रोत्यति । रुध्यते । रुड । रुद्धा, °रुध्य । रोडुम् । रोधयति । रुरुत्सति ॥

रुह् ruh, to grow, I, P. रोहति ॥ हरोह । अरुक्षत् or अरुहत् । रोक्ष्यति । रुह्यते । रुढ । रुद्धा, °रुह्य । रोडुम् । रोहयति or रोपयति । रुरुक्षति ॥

लम् labh, to grasp, I, A. लभते ॥ लेभे । लप्स्यते । लभ्यते । लब्ध । लभ्वा, °लभ्य । लंभयति । लिप्सते ॥

लिख् likh, to scratch, to write, VI, P. लिखति ॥ लिलेख । लिख्यते । लिखित । लिखित्वा, °लिख्य । लेखयति ॥

लू lû, to cut, IX, P. A. लुनाति, लुनीते ॥ लुलाव, लुलुवे । लून ॥

वच् vak, to speak, II, P. वच्मि, वक्षि, वक्ति ; वच्चः, वक्ष्यः, वक्तः ;

वचमः, वक्ष्य, वदंति । अवचम्, अवक्, अवक्; अवच्च, अवक्तम्, अव-
क्ताम्; अवचम, अवक्त, अवदन् । वचानि, वग्धि, वक्तु; वचाव । वच्यात् ॥
उवाव; ऊचुः । अवोचत् । वक्ष्यति; वक्ता । उच्यते । अवाचि । उक्त ।
उक्ता, °उच्य । वक्तुम् । वाचयति । विवक्षति ॥

वद् vad, to speak, I, P. वदति ॥ उवाद, उवदिथ; ऊदुः । अवा-
दीत् । वदिष्यति । उद्यते । उदित । उदित्वा, °उद्य । वदितुम् । वादयति ।
विवदिषति ॥

वप् vap, to sow, to weave, I, P. A. वपति ॥ उवाप, उवपिथ or
उवप्य; ऊपुः । वप्स्यति । उप्यते । उप्न । वापयति ॥

वश् vas, to desire, II, P. वश्मि, वक्षि, वष्टि; उश्वः; उशंति ।
अवश्म्, अवट्, अवट्; औश्व । वशानि, उड्डि, वष्टु । उश्यात् ॥ वश-
यति ॥

वस् vas, to dwell, I, P. वसति ॥ उवास, उवसिथ or उवस्य; ऊषिव;
ऊपुः । अवात्सीत् । वत्स्यति । उप्यते । उषित । उषित्वा, °उप्य । वस्तुम् ।
वासयति । अवीवसत् । विवत्सति ॥

वस् vas, to wear, II, A. वस्ते ॥ ववसे । अवसिष्ट । वसित । वसित्वा,
°वस्य । वसितुम् । वासयति ॥

वह् vah, to carry, I, P. A. वहति, °ते ॥ उवाह, उवहिथ or उवोढ;
ऊहिव; ऊहुः । अवाक्षीत् । वक्ष्यति; वोढा । उह्यते । ऊढ । ऊढा,
°उह्य । वोढुम् । वाहयति ॥

विद् vid, to know, II, P. वेत्ति, वेत्सि, वेत्ति; विद्वः, वित्थः, वित्तः;
विमः, वित्थ, विदंति । अवेदम्, अवेः or अवेत्, अवेत्; अविद्व, अविक्तम्,
अविक्ताम्; अविम, अविक्त, अविदन् or अविदुः । वेदानि, विद्वि, वेत्तु;
वेदाव, विक्तम्, विक्ताम्; वेदाम, विक्त, विदंतु । विद्यात् ॥ विवेद or वि-
दांचकार । अवेदीत् । वेदिष्यति; वेदिता । विद्यते । विदित । विदित्वा ।
वेदितुम् । वेदयति । विविदिषति ॥ Pres. perf. वेद (oida), वेत्थ (ois-θa),
वेद (oidε); विद्व, विदथुः, विदतुः; विम (idμεν), विद, विदुः (cp. p. 96, 99).

विद् vid, to find, VI, P. A. विदंति, °ते ॥ विवेद, विविदे । अविदत्,

अविदत् । वेत्स्यति, °ते । विद्यते (there is found, there exists, there is) । विन्न or विन्न । विन्त्वा, °विद्य । वेत्तुम् । वेदयति । विवित्सति ॥

विश् vis, to enter, VI, P. विशति ॥ विवेश । अविक्षत् । वेत्स्यति । विश्यते । विष्ट । °विश्य । वेष्टुम् । वेशयति । विविक्षति ॥

वृ vri, to cover, V, P. A. वृणोति, वृणुते ॥ ववार, ववरिष्य; ववृव, वव्रुः । अवारीत्, अवृत । व्रियते । वृत । वृत्वा, °वृत्य । वरितुम् or वरी-
तुम् । वारयति ॥

वृ vri, to choose, IX, A. वृणीते ॥ वव्रे । अवृत । वरिष्यते । व्रियते । वृत । वृत्वा । वरीतुम् । वरयति ॥

वृत् vrit, to be, to exist, I, A. (optionally P. in aor., fut., desid.) वर्तते ॥ ववृते । अवृतत् । वर्तिष्यते or वर्त्स्यते । वृत्त । °वृत्य । वर्तिष्यते । वर्तयति । अवीवृतत् । विवृत्सति ॥

वृध् vridh, to increase, I, A. (opt. P. in aor., fut., desid.) वर्धते ॥ ववृधे । अवृधत्, अवर्धिष्ट । वर्त्स्यति । वृद्ध । वर्धिष्यते । वर्धयति, °ते । अवीवृधत् ॥

व्यध् vyadh, to strike, IV, P. विध्यति ॥ विव्याध; विविधुः । अव्यात्सीत् । विध्यते । विद्ध । विद्धा, °विध्य । व्याधयति । विव्यत्सति ॥

व्रज् vrag, to go, I, P. व्रजति ॥ वव्राज, वव्रजिष्य । अव्राजीत् । व्रजिष्यति । व्रज्यते । व्रजित । व्रजित्वा, °व्रज्य । व्रजितुम् । व्राजयति । विव्रजिषति ॥

व्रश् vras, to cut, VI, P. वृश्चति ॥ वृश्च्यते । वृक्च । वृष्टा, °वृश्च्य ॥ शंस sams, to recite, I, P. शंसति ॥ शशंस । अशंसीत् । शंसिष्यति । शस्यते । शस्त । शस्त्वा, °शस्य । शंसितुम् । शंसयति ॥

शक् sak, to be able, V, P. शक्नोति ॥ शशाक; शेकुः । अशकत् । शक्षति । शक्यते । शक्त । शिष्यति ॥

शाप् sap, to curse, I, P. A. शपति, °ते ॥ शशाप, शेपे । शपिष्यते । शप्यते । शप्त । शापयति ॥

शम् sam, to cease, IV, P. शाम्यति ॥ शशाम; शेमुः । अशमत् । शांत । शमयति । अशीशमत् ॥

शास् sâs, to command, II, P. शास्ति; शिष्वः; शासति । अशा-सम्, अशाः or अशात्, अशात्; अशिष्व; अशासुः । शासति, शाधि, शास्तु; शासाव, शिष्टम्, शिष्टाम्; शासाम, शिष्ट, शासतु । शिष्यात् ॥ शशास । अशिषत् । शासिष्यति । शिष्यते । शिष्ट । शासित्वा । शास्तुम् ॥

शिश् sish, to distinguish, VII, P. शिनष्टि; शिष्वः; शिषंति । शिनषाणि, शिंष्टि, शिनष्टु ॥ शिशेष । अशिषत् । शेष्ट्यति । शिष्यते । शिष्ट । शिष्टा, °शिष्य । शेषयति ॥

शो śi, to lie down, II, A. शये, शेवे, शेते; शेवहे, शयाये, शयाते; शेमहे, शेध्वे, शेरते । अशयि, अशेयाः, अशेत; अशेवहि, अशयायाम्, अशयाताम्; अशेमहि, अशेध्वम्, अशेरत । शयै, शेध्व, शेताम्; शयावहे, शयायाम्, शयाताम्; शयामहे, शेध्वम्, शेरताम् । शयीत ॥ शिशये । अशयिष्ट । शयिष्यते । शयित । शाययति । शिशयिषते ॥

शुच् suk, to grieve, I, P. शोचति ॥ शुशोच । अशोचीत् । शोचिष्यति । शोचित्वा । शोचितुम् । शोचयति । अशूशुचत् ॥

श्रि sri, to go, I, P. A. अयति, °ते ॥ शिश्राय, शिश्रिये । अशिश्रियत् । अयिष्यति, °ते । श्रीयते । अश्रायि । श्रित । अयित्वा, °श्रित्य । अयितुम् ॥

श्रु sru, to hear, V, P. शृणोति; शृणुतः; शृण्वन्ति ॥ शुश्राव, शुश्रोथ, शुश्राव; शुश्रुव; शुश्रुवुः । अश्रोषीत् । श्रोष्यति; श्रोता । श्रूयते । अश्रावि । श्रुत । श्रुत्वा, °श्रुत्य । श्रोतुम् । श्रावयति । शुश्रूषते ॥

श्वस् svas, to breathe, II, P. श्वसिति ॥ शश्वास । श्वसिष्यति । श्वस्त or श्वसित । °श्वस्य । श्वसितुम् । श्वासयति ॥

श्वि svi, to swell, I, P. श्वयति ॥ अश्वत् । शून ॥

संज् sañg, to adhere, I, P सजति ॥ संसंज । असंखीत् । सज्यते । सक्त । °सज्य । असंजि । संजयति । सिसंश्चति ॥

सद् sad, to perish, I, P. सीदति ॥ ससाद, सेदिष्य or ससत्य; सेदुः । असदत् । सत्यति । सद्यते । सन्न । °सद्य । सन्नुम् । सादयति । असी-
षदत् ॥

सह sah, to bear, I, A. सहते ॥ असहिष्ट । सहिष्यते; सोढा । सद्यते ।
सोढ । सोढा, °सद्य । सोढुम् । साहयति ॥

सिक् sik, to sprinkle, VI, P. A. सिंचति, °ते ॥ सिषेच, सिषिचे ।
असिचत्, °त । सेक्ष्यति, °ते । सिच्यते । सिक्त । सिक्त्वा, °सिच्य । सेच-
यति, °ते ॥

सिध् sidh, to succeed, IV, P. सिध्यति ॥ सिषेध । सेत्स्यति । सिध्यते ।
सिद्ध । साधयति ॥

सु su, to distil, V, P. A. सुनोति, सुनुते ॥ सुषाव, सुषुवे । सोष्यति ;
सोता । सूयते । असावि । सुत । °सुत्य । सावयति ॥

सू sū, to bear, II, A. सूते । असूत । सुवै, सूष्व, सूताम् । सुवीत ॥
सुषुवे । सविष्यते or सोष्यते । सूयते । सूत ॥

सृ sri, to go, I, P. सरति ॥ ससार, ससर्थ; ससृव; ससृः । सरिष्यति ।
सृत । सारयति । सिसीर्षति ॥

सृज् srig, to let off, VI, P. सृजति ॥ ससर्ज । असाक्षीत् । स्रस्यति ।
सृज्यते । सृष्टा, °सृज्य । स्रष्टुम् । सर्जयति । सिसृक्षति ॥

सृप् srip, to creep, I, P. सर्पति ॥ ससर्प; ससृपिव । असृपत् । सप्स्यति
or सप्स्यति । सृष्यते । सृप्त । सृप्त्वा, °सृप्य । सर्पयति । सिसृप्सति ॥

सो so, to finish, IV, P. स्यति ॥ ससौ । असात् । सीयते । सित ।
सित्वा, °साय । सातुम् । साययति ॥

स्कंद skand, to approach, I, P. स्कंदति ॥ चस्कंद । अस्कांसीत् ।
स्कंत्स्यति । स्कन्न । °स्कंद्य or °स्कद्य । स्कंदयति ॥

स्तंभ stambh, to prop, IX, P. स्तभ्नाति ॥ स्तभ्नानि, स्तभान, स्तभातु ॥
तस्तंभ । अस्तंभीत् । स्तभ्यते । स्तभ्य । स्तभ्या, °स्तभ्य । स्तभ्युम् । स्तंभयति ॥

स्तु stu, to praise, II, P. A. स्तौति or स्तवीति । अस्तौत् or अस्त-

वीत् । स्तौतु or स्तवीतु । स्तुयात्, स्तुवीत् ॥ तुष्टाव । अस्तावीत् or अस्तौ-
पीत्; अस्तोष्ट । स्तोष्यति । स्तूयते । अस्तावि । स्तुत । स्तुत्वा, °स्तुत्य ।
स्तावयति । अतुष्टवत् । तुष्टूयति ॥

स्तृ stri, to cover, V or IX, P. A. स्तृणोति or स्तृणाति ॥ तस्तार,
तस्तरे । स्तरिष्यति । स्तीर्यते । स्तृत । स्तृत्वा, °स्तृत्य । स्तारयति । तिस्तीर्यते ॥

स्था sthā, to stand, I, P. तिष्ठति ॥ तस्थौ । अस्थात् । स्थास्यति ।
स्थीयते । अस्थायि । स्थित । स्थित्वा, °स्थाय । स्थातुम् । स्थापयति ।
अतिष्ठिषत् । तिष्ठासति ॥

स्पृश् spris, to touch, VI, P. स्पृशति ॥ पस्पृशी । अस्पाक्षीत् or अस्पृ-
क्षत् । स्पृक्ष्यति । स्पृश्यते । स्पृष्ट । स्पृष्ट्वा, °स्पृश्य । स्पृष्टुम् । स्पर्शयति ।
पिस्पृक्षति ॥

स्मि smi, to smile, I, A. स्मयते ॥ सिम्मिये । अस्मयिष्ट । स्मित ।
स्मित्वा, °स्मित्य । स्मापयति or स्माययति ॥

स्मृ smṛi, to remember, I, P स्मरति ॥ सस्मार । स्मरिष्यति । स्मर्यते ।
स्मृत । स्मृत्वा, °स्मृत्य । स्मर्तुम् । स्मारयति ॥

स्यंद syand, to drop, I, A. स्यंदते ॥ सस्यंदे । स्यंत्यते । स्यंद्यते ।
स्यन्न । स्यंत्वा । स्यंदयति ॥

सु sru, to flow, I, P. स्रवति ॥ सुस्राव । अस्रावीत् । स्रविष्यति । स्रुत ॥

खंज् svañg, to embrace, I, A. खजते ॥ सखजे । खंक्ष्यते । खक्त ॥

खप् swap, to sleep, II, P. खपिति ॥ सुप्वाप; सुषुपुः । अखाप्सीत् ।
खप्स्यति । सुप्यते । अखापि । सुप्त । सुप्त्वा । खप्तुम् । खापयति ।
सुषुप्सति ॥

हन् han, to kill, II, P. हंति; हतः; म्रंति । अहन्; अघ्नन् । हनानि,
जहि, हंतु; म्रंतु । हन्यात् ॥ जघान । अवधीत् । हनिष्यति । हन्यते ।
हत । हत्वा, °हत्य । हंतुम् । घातयति । जिघांसति ॥

हा hā, to leave, III, P. जहाति; जहति । जहानि, जहीहि, जहातु;
जहतु ॥ जहौ, जहिय or जहाय । अहासीत् or अहात् । हास्यति । हीयते ।
हीन । हित्वा, °हाय । हातुम् । हापयति । जिहासति ॥

हिंस् *hims*, to strike, VII, P. हिनस्ति । अहिनत्; अहिंसन् । हिनसानि, हिंधि, हिनस्तु । हिंस्यात् ॥ जिहिंस । अहिंसीत् । हिंसिष्यति । हिंस्यते । हिंसित । हिंसयति । जिहिंसिषति ॥

हु *hu*, to sacrifice, III, P जुहोति ॥ जुहाव or जुहवांचकार । अहौ-
षीत् । होष्यति । हूयते । हुत । हुत्वा । होतुम् । हावयति । जुहूषति ।
जोहवीति ॥

हृ *hri*, to take, I, P A हरति, °ते ॥ जहार, जहर्ष; जहुः । अहार्षीत्,
अहत । हरिष्यति; हर्ता । ह्रियते । अहारि । हत । हत्वा, °हत्य ।
हारयति । जिह्रीर्षति, °ते । जरीहर्ति ॥

ह्री *hrī*, to be ashamed, III, P. जिह्रेति; जिह्रीतः; जिह्रियति ।
अजिह्रेत् । जिह्रेतु । जिह्रीयात् ॥ जिह्राय; जिह्रियुः । ह्रीण or ह्रीत ।
ह्रेषयति । जेह्रीयते ॥

ह्वे *hve*, to call, I, P. A. ह्वयति, °ते ॥ जुहाव; जुहुवुः । अहत्, अहत ।
ह्वास्यते । हूयते । हूत । °हूय । ह्वाययति । जुहूषति । जोहवीति ॥

APPENDIX II.

METRE IN CLASSICAL SANSKRIT

The versification of classical Sanskrit differs considerably from that of the Vedic hymns, being more artificial, more subject to strict rules, and showing a far greater number of varieties of metre.

Classical Sanskrit metres are divided into —

I. Those measured by the number of syllables;

II Those measured by the number of *morae* they contain.

All verses are divided into half-verses, while nearly all are further divided into quarter-verses (pâda).

Quantity is measured as in Latin and Greek. Vowels are long by nature or by position. Two consonants make a preceding short vowel long by position, Anusvâra and Visarga counting as full consonants. A short vowel counts as one *mora* (mâtîâ), a long vowel (by nature or position) as two.

I. Metres measured by Syllables (Aksharakkhandah).

These consist of:—

A. Two half-verses identical in structure, while the quarter-verses 1 and 3 differ from 2 and 4.

B. Four quarter-verses all identical in structure.

A. The Sloka.

The sloka (song, from *sru*, to hear) developed from the Vedic Anushtubh is the Epic verse, and may be considered the Indian verse *par excellence*, occurring, as it does, far more frequently than any other metre in classical Sanskrit poetry. It consists of two half-verses of 16 syllables or of four pâdas of 8 syllables.

Dividing the half-verse into four feet of four syllables, we find that only the second and the fourth foot are determined as to

quantity The fourth is necessarily iambic (◡ — ◡ ◡), while the second may assume five different forms. The first and the third foot are undetermined, except that ◡ ◡ ◡ ◡ is always excluded from them. By far the commonest form of the second foot is ◡ — — ◡ (in Nala 1442 out of 1732 half-verses).

The type of the sloka may therefore be represented thus:—

• • • • | ◡ — — ◡ | • • • • | ◡ — ◡ — ||

Ex. āsīd rāgā Nālō nāmā | Virāsēnāsūtō bālī |
ūpāpannō gūṇān īштаī | ūpāvān asvākōvīdāḥ ||

It is only when the second foot has ◡ — — ◡ that the first foot may assume all its admissible forms. When the second foot has any of the other four forms, the first foot is limited, as shown in the following table:—

	I.	II.	III.	IV.
1.	• • • •	◡ — — •		
2.	{ • — ◡ — • ◡ — —	◡ ◡ ◡ •		
3.	• — ◡ —	— ◡ ◡ •		
4.	• — ◡ —	— — — •		
5.	• • • —	— ◡ — •		
			{ • • • •	◡ — ◡ •

The first (typical) form is called Pathyâ; the remaining four, called Vipulâ, are in the above table arranged in order of frequency of occurrence. Out of 2580 half-verses taken from Kâlidâsa (Raghu-vamśa and Kumâra-sambhava), Mâgha, Bhâravi, and Bilhana, each of the five admissible forms of the sloka in the above order claims the following share: 2289, 116, 89, 85, 1.

In the table a dot indicates an undetermined syllable; a comma marks the *caesura*.

The end of a pâda coincides with the end of a word (sometimes only with the end of a word in a compound), and the whole

sloka contains a complete sentence. The construction does not run on into the next line. Occasionally three half-verses are found combined into a triplet.

B. All Four Pâdas identical in Form.

1. Of the numerous varieties developed from the Vedic **Trishubh** (11 syllables to the pâda), the commonest are —

a. Indravagrâ: — — ◡ | — — ◡ | ◡ — ◡ | — — ||

b. Upendravagrâ: ◡ — ◡ | — — ◡ | ◡ — ◡ | — — ||

c. Upagâti (a mixture of the above two):

◡ — ◡ | — — ◡ | ◡ — ◡ | — ◡ ||

d. Sâlinî: — — — | —, — ◡ | — — ◡ | — — ||

e. Rathoddhatâ: — ◡ — | ◡ ◡ ◡ | — ◡ — | ◡ — ||

2 The commonest forms of **Gagatî** (12 syllables to the pâda) are:—

a. Vamsasthâ: ◡ — ◡ | — — ◡ | ◡ — ◡ | — ◡ — ||

b. Drutavilambita: ◡ ◡ ◡ | — ◡ ◡ | — ◡ ◡ | — ◡ — ||

3 The commonest variety of **Sakvarî** (14 syllables to the pâda) is:—

Vasantatilakâ: — — ◡ | — ◡ ◡ | ◡ — ◡ | ◡ — ◡ | — ◡ ||

4. The commonest form of **Atisakvarî** (15 syllables to the pâda) is:—

Mâlinî: ◡ ◡ ◡ | ◡ ◡ ◡ | — —, — | ◡ — — | ◡ — ◡ ||

5. The commonest variety of **Atyashî** (17 syllables to the pâda) is:—

a. Sikhariî: ◡ — — | — — —, | ◡ ◡ ◡ | ◡ ◡ — | — ◡ ◡ | ◡ — ||

b. Mandâkrântâ:

— — — | —, ◡ ◡ | ◡ ◡ ◡ | —, — ◡ | — — ◡ | — ◡ ||

6. The commonest form of **Atidhṛiti** (19 syllables to the pâda) is:—

Sârdûlavikrîdita:

— — — | ◡ ◡ — | ◡ — ◡ | ◡ ◡ —, | — — ◡ | — — ◡ | ◡ ||

7. The commonest variety of **Prakṛiti** (21 syllables to the pāda) is —

Sragdharā :

— — — | — ◡ — | —, ◡ ◡ | ◡ ◡ ◡ | ◡ —, — | ◡ — — | ◡ — — ||

II. Metres measured by Morae.

A. Metres in which the sum total only of the morae is prescribed (*Mâtṛāḥhandah*).

The **Vaitāliya** contains 30 morae in the half-verse, 14 in the first pāda, 16 in the second. Each pāda may be divided into three feet, the second always consisting of a choriambus, and the third of two iambs; while the first foot in the first pāda consists of a pyrrhic, in the second pāda of an anapaest. The half-verse thus contains 21 syllables. The following is the scheme of the half-verse

◡ ◡ | — ◡ ◡ — | ◡ — ◡ ◡ || ◡ ◡ — | — ◡ ◡ — | ◡ — ◡ ◡ ||

B. Metres in which the number of morae in each foot (*gana*) is specified (*Ganākḥhandah*).

Āryā or **Gāthā** has $7\frac{1}{2}$ feet to the half-verse, each foot containing 4 morae (= 30 morae altogether). The 4 morae may take the form ◡ ◡ ◡ ◡, — —, — ◡ ◡, or ◡ ◡ —; in the 2nd and 4th they may also become ◡ — ◡; in the 6th they appear as ◡ ◡ ◡ ◡ or ◡ — ◡. The 8th foot is always monosyllabic; the 6th of the second half-verse consists of a single short syllable. Hence the second half-verse contains only 27 morae.

SANSKRIT INDEX.

This index contains all Sanskrit words and affixes occurring in the grammar, with the exception of numerals (116-120), unless declined, and of the verbs given in Appendix I. The former, owing to their numerical order; the latter, because of their alphabetical arrangement, will easily be found. All indifferent words occurring in examples of Sandhi or of Syntax are of course excluded.

The figures refer to paragraphs.

ABBREVIATIONS.

A.=adjective adv, adverb, adverbial. af, affix. aor, aorist. art, article. Bv, Bahuvrīhi. cd, compound. cj, conjunction. cl, class. cpv, comparative. csv., causative. del., declension. dem., demonstrative. den, denominative. des., desiderative. Dg, Dvigu. Dv., Dvandva. encl, enclitic. f.n, foot-note. ft, future. grd, gerund. ij, interjection. indel, indeclinable. inf, infinitive. ipv, imperative. itrv, interrogative. K, Karma-dhāraya. N., note. n, neuter. neg, negative. nm, numeral. pcl, particle. per, periphrastic. pf., perfect. pr, present. prf., prefix. prn, pronoun, pronominal. prp, preposition, prepositional. ps., passive. pt, participle. sf., suffix. spv., superlative. Tp., Tat-purusha. v, vocative. w., with.

-a, bases in, 107
aksh, des. of, 198, 2.
akshara-*kk*andah, n. syllabic metre,
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ākshi, n. eye, 110, 3, 219 b.
agni-māt, a. having fire, 98; 105,
1 and 3.
agni-māti, f., 105, 4.
agni-māth, a fire-kindling, 89.
Agni-shōmau, Dv cd, 217 c.
āgre, adv. prp before, 209 d.
āghoḥ, v. Sandhi of, 55.
Anga, strong base, 83.
ak, to go, bases ending in, 104.
ā-gñāta, a. K. cd., 215, 3.
āng, to anoint, 144, VII, 1.
-at, bases in, 97.
āti, prp. beyond, 207 a; 208 a.

āti-, prf very, 210.
Atidhṛiti, f. a metre, App. II, I B, 6
Atisakvari, f. a metre, App. II, I B, 4.
Atyashā, f. a metre, App. II, I B, 5.
ātha, pcl. then, now, 210.
athavā, cj. or, 210.
ad, to eat, type of cl. II, 138, 1;
144, II.
adāt, pr. pt., 97.
adās, dem prn., 124, 226 B.
ādharma, prn a. inferior, west, 130 c.
adhās, adv. prp. below, 209 d.
ādhi, prp. over, 207 a, 208 c.
adhi-kṛtya, prp. grd. regarding, 210;
240 b.
adhi-stṛī, f. K. cd. chief woman,
215, 3.
-an, bases in, 102.

an, to breathe, 144, II, 1.
 anadūt, m ox, 106, 3.
 anantairām, adv. prp after, 209 c.
 -anīya, pt ps. pt., 187; 239.
 ānu, prp. after, 207 a; 208; 208 a.
 An-udātta, grave accent, 18.
 Anudātta-tara, accent, 18.
 ānurūpam, adv. cd. accordingly, 215, 3.
 Anushtūbh, f. a Vedic metre, App. II, I A.
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 antār, adv. prp. within, 52, f.n.; 209a.
 āntara, pr a. outer, 130 c.
 antara, n. difference, 219 c, γ.
 antārā, adv prp. without, 209 a.
 āntarena, adv. prp. without, 209 a
 antikā, a near (cpv.); -m, adv., 233, IV a
 anyā, prn. a other, 130 a.
 anyā-tarā, prn. a. either, 130 a.
 anv-āk, a. following, 104.
 ap, f. pl. water, 106
 āpa, prp. off, 207 a; 208 b.
 āpara, prn. a. other, 130 c.
 āpi, pcl. w. itrv., 129; 210.
 āpi, prp. upon, 207 a.
 abhī, prp towards, 207 a; 208 a.
 abhī-tas, adv. prp. around, 209 a.
 -am, incl pt. in, 188.
 ambā, f. mother, 107, f. n. 2.
 ay, to go, per. pf., 156.
 -āya 1. csv. sf., 192, 195, 196.
 -āya 2. den sf., 206.
 ayi, v. pcl., 211.
 ark, to honour, 146, 2 b; 198, 2.
 artha, object, at end of cd., 219 c, δ.
 ardha, prn. a. half, 130 d.
 arh, to deserve, 242 b.
 ālam, adv. prp. enough, 209 b.
 ālpa, prn. a little (cpv.), 115 d; 130 d.
 āva, prp. down, 207 b.
 Ava-graha, m. mark of elision of ā, 7.
 āva-yāg, m. Vedic priest, 90, 3, N. 2.
 āvara, prn. a. posterior, 130 c.
 avās, adv. prp. below, 209 d.
 āvāt, a. downward, 104, N.
 Avyayī-bhāva, m. adv. cd., 215, 3.

as, to eat, des. of, 198, 2.
 ashān, nm. eight, 118.
 -as, bases in, 82, N 1; 95.
 as 1. to throw, aor, 162, 3.
 as 2. to be, irreg pr. forms, 144, II, 2; 178; 233, I b; 234, II c.
 āsrig, n. blood, 90, 3.
 āsthi, n. bone, 110, 3
 asmād, prn base, 121.
 ah, to say, pf., 153, 3.
 āhan, n day, 103, 2, at end of cd., 215, 3, N.
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 āhar, n day, 52, f.n.
 āhar-ahaḥ, adv day by day, 103, 2.
 āhar-gana, m number of days, 103, 2.
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 aho, i, 211
 aho-rātra, m. day and night, 103, 2
 -ā, bases in, 107; radical -ā, 108
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 ā 2 pcl., 210.
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 ādi, m. beginning, at end of cd., 219 c, a
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 āp, to obtain, pf., 146, 2 a, des., 198, 2.
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 Āryā, f a metre, App. II, II B.
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 ās, to sit down, pf., 156; 237.
 ā-sakta, pf pt. ps. attached to, 234, II a.
 -i, bases in, 109; 110.
 i, to go, 138, 1; 168, 169; 170; 175, 2
 i, w prf adhi, to read, 144, II, 3. 194 (csv.)
 iḥkḥā, f. wish, w. inf, 242 a.
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 itthām. adv. thus, 235, N. 2.
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 iva, encl. pcl. like, 210.
 ish. to wish, 144, VI, 2, 146, 3; 150; 241 b.
 -is, bases in, 95.
 -i, bases in, 111.
 id, to praise, 144, II, 4.
 -iyas, cpv. bases in, 100.
 irshy, to envy, 231 A, 2.
 is, to rule, 144, II, 4, 233, I a.
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 ūd, prp. up, 207 b.
 ūd-ak, a. upward, 104.
 Ud-atta, acute accent, 18.
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 Upendravagrā, f. a metre, App. II, I B, 1 b.
 ubhāya, prn. a. both, 130 b.
 ubhaya-tas, adv. on both sides, 209 a.
 uro-ga, a. produced on the breast, 214, 6.
 Ushnīh, f. a metre, 94, 3 a.
 -us, bases in, 95.
 -ū, bases in, 111.
 ūrg, f. strength, 90, 3.
 ūrdhvām, adv. prp. after, 209 c.

-rī, bases in, 112; in Dv. cds., 217 b.
 rī, to go, 139; 144, I, 2; 194.
 rīg, to obtain, 146, 2 b.
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 rītīg, m. priest, 90, 3.
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 kāniyas, cpv. of alpa, 115.
 kam, to love, 144, I, 6; aor., 164.
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 Karma-dhārāya, m. descriptive cd., 215.
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CORRIGENDA

- Page 12, line 11, for (39) read (42).
 „ 25, line 5, for (92) read (93).
 „ 35, line 18, for (155) read (156).
 „ 42, note 2, line 1, for (193) read (197).
 „ 47, line 2, for 183, note 2, read 183.
 „ 73, § 131, line 11, for (178, 180) read (178, 179).
 „ 115, line 6, after 158, 160 add 161.
 „ 136, last line but one, for Avyāyibhāva read Avyāyibhāva.

